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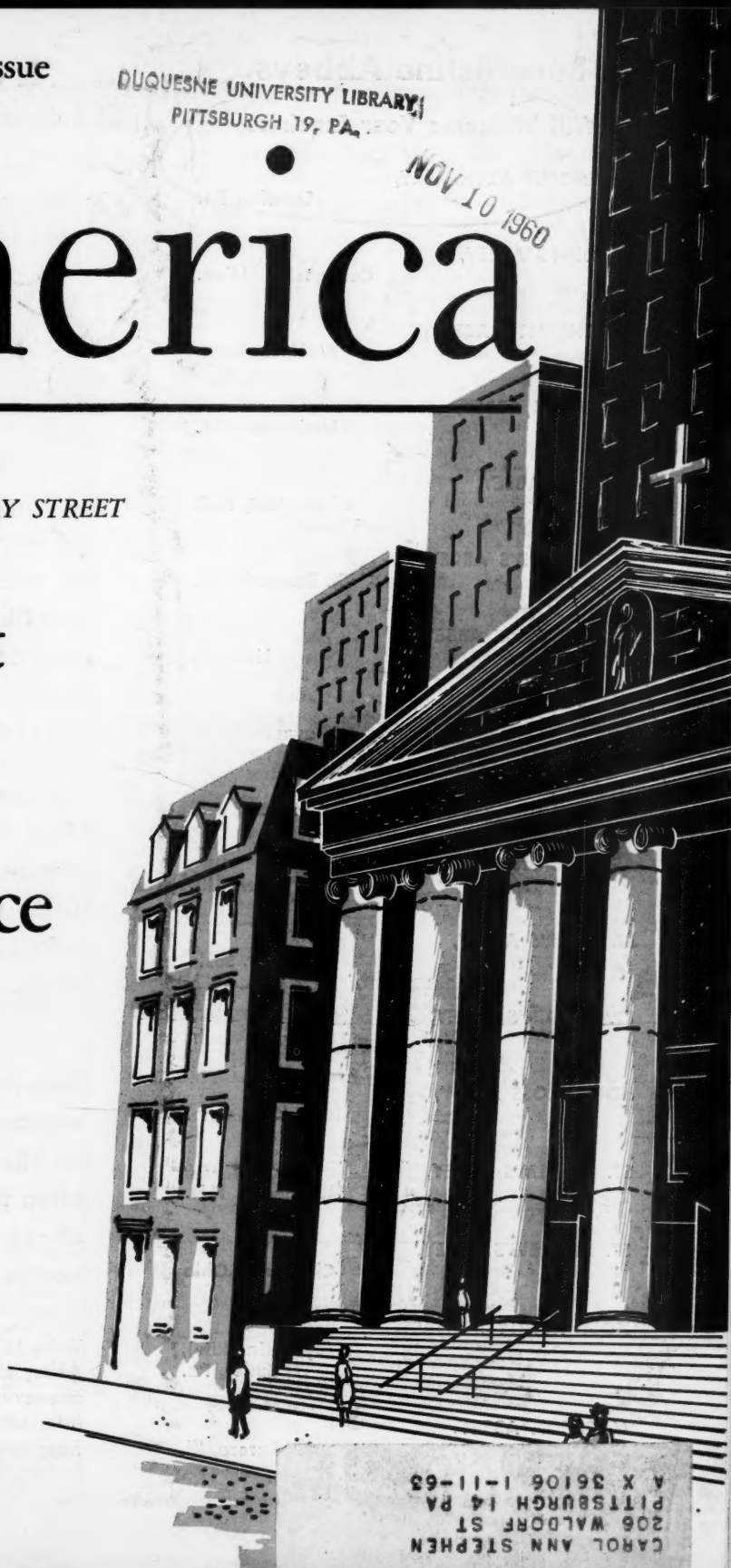
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America

National Catholic Weekly Review

Vol. 104 No. 7 November 12, 1960 Whole Number 2684

This Week:

Patriarch of Parishes	204
C. J. McNaspy	
The Plight of the Beat	206
Clayton C. Barbeau	
College Costs Money	210
William McInnes	
Refuses Title of Space Age Simplicius	
A State of the Question	212

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America • NOVEMBER 12, 1960

Correspondence

Rating the Critic

EDITOR: May we expect to read in AMERICA any week now that "the views (and reviews) of drama critic Theophilus Lewis do not necessarily reflect the opinion of the editors"?

Way out here in Iowa, I could almost hear the roar of merriment that must have gone up—on Jesuit campuses everywhere—during the recent TV appearance of Brendan Behan on the Jack Paar show. The high spot, to be sure, was Behan's wonderful, artless quoting of Mr. Lewis' review of his current play, *The Hostage* (AM. 10/22), when Jack asked him about the Catholic reaction.

What a sense of humor!

MARGARET REGNIER

Knoxville, Iowa

Man and Animals

EDITOR: Thanks for your Comment on "Humane Slaughter" (10/22). I have always had a great love and sympathy for the animal world, especially the creatures men have so completely at their mercy. As a recent convert, however, I had been worried at finding so little of this feeling among Catholics. Could it be, I wondered uneasily, that my old concern is not Catholic? Yet, I am now a Franciscan tertiary and find some reassurance in reflecting on the tender regard St. Francis had for the creatures who listened to him.

I am passing this issue of AMERICA on to our local Humane Society.

(Miss) GENEVA SMITHE

Ann Arbor, Mich.

Red China in UN

EDITOR: I hope you will excuse an outsider commenting on U.S. foreign policy, but since your nation is the leader of the free world, its attitude to international questions is of vital concern abroad. I refer specifically to a recent lead editorial (10/15) which set out the reasons for not admitting Red China into the U.N. As you know, there exists a wide-spread opinion among your friends abroad that such a course of action is wrong.

The first objection set out by U.S. Ambassador Wadsworth is that Red China stands before the UN (to use your Review's trenchant language) "in the role of an aggressor, unrepentant and unpurged." To the rest of the world this U.S. statement

seems incongruous. In view of the Powers incident, which carried with it the threat (although not the intention) of hydrogen bombing, who is it who stands before the bar of nations in the role of "aggressor"? Brush it off as you will, but this business outweighs in many minds the vicious actions of Red China in Korea and elsewhere, since it imperiled the world.

The suggestion that any nation with an ounce of pride should stand hat in hand and accuse itself of past misdemeanors is unrealistic. As an example, what happened when Khrushchev asked President Eisenhower to apologize for the U-2 matter?

You speak of "the Red Chinese forays against India's borders and the ruthless oppressions in Tibet," but the world can hard-

ly forget how it was led astray by the U.S. press over Laos some months back. An investigation team went out there and found precisely nothing. What is the true case on India's borders and the massacres in Tibet? We'll never know if we can't send impartial observers there, and this is most difficult if Red China is excluded forever from the U.N. We do know that Nehru in the UN recently urged the acceptance of Red China. He, of all people, should be able to appraise properly the "forays against India's borders."

The fact that Red China has "abusively derided the UN's Congo operation" can hardly be surprising, since the UN treats it as a pariah. It reminds some of your allies of the U.S. action in Cuba. For whatever reason, the mighty United States cut off this small country's source of revenue and then expressed dismay that Cuba should turn to the Russian camp.

There is another aspect of this business which outweighs by far any previous re-

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marks, and that is the question of disarmament. One of these days Red China will get the atomic bomb, and tell the UN to take its marbles elsewhere. Then, indeed, the world will live in the shadow of a horrendous cataclysm. (It can be noted in passing that Russia has kept its atomic missiles to itself, although the United States has been handing them around like popcorn.) How can we expect Russia to reduce its armaments while living cheek by jowl with a potential enemy of hundreds of millions?

Instead of sniping at Red China's sins, the U.S. press should shout this truism loudly and repeatedly: There can be little progress in disarmament until Red China is bound by the same inspection rules as the rest of the world. This can only be done by giving it a place in the councils of the world.

E. A. PHILLIPS

Ottawa, Ont.

[The infant UN is finding the Khrushchev bloc an indigestible morsel. Does E. A. Phillips really feel that the admission of Mao & Co. would aid its metabolism? In other words, the USSR is following a policy of rule or ruin in the UN. Does our correspondent think Red China in the UN would resist this policy—or abet it?—Ed.]

Thought and Culture

EDITOR: "Latin Mind in an Untidy World," indeed! The inclusion of personal judgment in the use of the world "untidy" may be provocative of thought, but does it represent the taking of a position on the part of Prof. Roscoe Balch (10/22)? Does he suggest, perhaps, that the Latin-Greek-scholastic-etc. approach alone is capable of tidying up this untidy world? If so, the beginnings of Dialogue are immediately a dialectic. Yet his awareness of the epistemological difference in the thought patterns of parallel, but operationally dissimilar, intellectual structures is an awareness of something real.

I am reminded of E. H. Moore's comment to the effect that a mathematical proof is not understood, but appreciated. Wisely he refrained from rating one activity higher than the other.

Can it be that the skillful use of the techniques of "Latin" or "Anglo-Saxon" cultures provides an esthetic additive which shapes the assent of the thinker to his conclusions? If this be the case, then we must be ready to minimize the "absoluteness" of the results of an intellectual process. Can this be what Prof. Balch suggests when he points out that the syllogism is not *de fide*?

How, by the way, does the Latin mind react to Toynbee's phrase, "capture of the

Christian Gospel by a Greek metaphysics"? Is the phrase the product of a Latin or an Anglo-Saxon thought process? I suggest that one's answer to that question gives an indication concerning the intellectual culture to which one belongs.

ARTHUR A. CALEX

Riverside, Ill.

[The title of Prof. Balch's article was supplied by AMERICA—Ed.]

Facts and POAU

EDITOR: This concerns a suggestion made sometime ago in your columns that Catholics be prepared to rebut certain distortions of fact, misinterpretations of law, etc., which are constantly recurring in leaflets, press releases and talks by, and in behalf of, POAU. For a period, within the last six months, I constituted myself a sort of self-appointed "defender of the faith" against POAU.

It all started when I wrote a letter to the editor of a local newspaper. It carried my name and address. I was thereafter bombarded with a wide variety of communications, mostly anonymous, ranging all the way from vilification and obscenity to "friendly advice" and twisted logic. There was much printed material from POAU.

Since I am a lawyer, I took issue with POAU on certain practices which they allege to be unconstitutional. Your readers might be interested in recalling what our Supreme Court has actually decided on some of these issues.

POAU gives wide publicity to the *McCullum* case (333 U.S. 203), in which the U.S. Supreme Court held that it is a violation of the Constitution to permit public school pupils to be released during school hours to receive religious instruction concerning their respective faiths in a public school classroom. POAU uses this decision in all arguments against "fringe benefits" for private school pupils. Actually the court made it plain in the *McCullum* case that the objectionable feature in the procedure was the use of the public school building. This is clear from a succeeding decision of the Supreme Court.

In the *Zorach* case (343 U.S. 306) the Supreme Court held that public school pupils who so desire may be released, upon request, during school hours (students not wishing to be released remaining in class) for religious instruction given anywhere except in a public school building. The Supreme Court held that our Constitution requires separation of Church and State only in the two specific situations defined in the Constitution: 1) there shall be no established Church, and 2) there shall be no religious test for any public office or
(Continued on p. 197)

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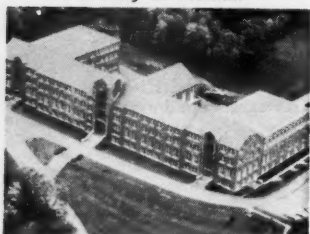
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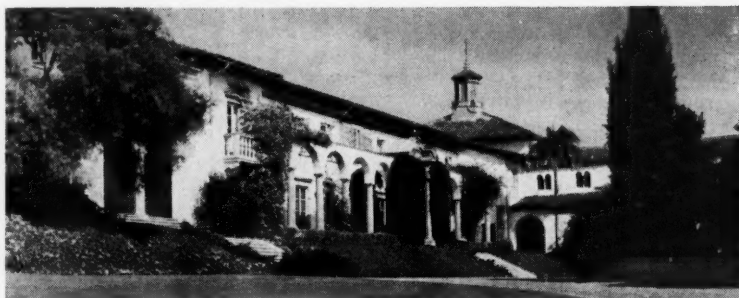
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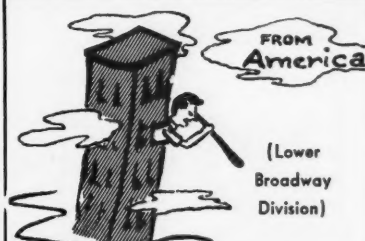
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Readers Recreated

—Student AMERICA readers are frequently lost in the years immediately after graduation, Dr. Thomas P. Neill, professor of history at St. Louis University, feels. *This unhappy occurrence,* he argues, *"is partly the fault of the parish."* Increasing the number and improving the service of parish reading racks would be a solution, Dr. Neill suggests. A real remedy for re-arousing interest in AMERICA, he rightfully insists, would be to have alumni groups encourage such continuation of intellectual formation among their members. *"Of course, AMERICA is not just for college graduates but for all intelligent Catholics, therefore parish organizations—of men and women—should actively encourage readership of AMERICA,"* Dr. Neill says.

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(Continued from p. 192)

public trust under the United States. The court said that in many respects we actually and properly have cooperation between Church and State. POAU fails to mention this decision.

Another POAU contention is that it is unconstitutional to give private school pupils a ride to school in tax-supported buses. On the contrary, the Supreme Court held in the *Everson* case (330 U.S. 1) that a State statute is not unconstitutional which provides that parents of private school pupils be reimbursed out of State tax funds for bus fare paid by their children for transportation to and from school.

Another contention of POAU is that private school pupils are not entitled to free textbooks, because to use State tax funds would breach the "wall of separation." On the contrary, the Supreme Court has held in the *Cochran* case (281 U.S. 370) that it is not unconstitutional for a State to use tax funds to furnish free textbooks to private school pupils provided the same privilege is accorded to public school pupils.

Another contention of POAU is that there is a breach of the "wall of separation" when Federal funds or State funds are given to a hospital staffed at least in part by a religious denomination. The Supreme Court has held (175 U.S. 291) that it is quite proper to extend Federal aid to a nonprofit hospital which is acting in accordance with the regulations of its establishment, even though the hospital is staffed by members of a religious denomination.

Jousting with a card-carrying member of POAU is like punching a woosack. He immediately resumes his original position, entirely disregarding court decisions (except *McCullum*) and/or facts. Catholics, however, should have the above Supreme Court decisions in mind in case they meet with someone who has an honest misapprehension.

When I returned some pamphlets to POAU directing attention to appropriate court decisions which show POAU to be entirely in error, I received from their "special counsel" in Washington a very brief reply, from which I quote:

You are obviously well satisfied with your own analysis, and our pamphlet, to which you take exception, suits us, and has received the unqualified approval of many thousand good citizens of this country.

I replied that the term "your own analysis" was quite incorrect since the "analysis" I furnished was the exact language of the Supreme Court. I got no answer to that.

THOMAS J. DORAN

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Current Comment

Reformation Sunday

The tumult and the shouting dies: Reformation Sunday, Oct. 30, has come and gone. It was not nearly so bad as expected. Fears that the services in Protestant churches would be used for a vast stop-Kennedy drive did not materialize on the scale anticipated.

For this development many Protestant organizations and leaders deserve credit. Evidently alarmed by advance reports that pulpits would ring with denunciations of the prospect of a Catholic in the White House, responsible elements in American Protestantism responded vigorously.

The *Christian Century*, an interdenominational Protestant weekly magazine, stated that it would be "deeply regrettable" if Reformation Sunday were turned into a "gigantic anti-Catholic rally." The weekly protested against what it called "such political misuse of Protestant churches."

Similar statements came from leading officials of the National Council of Churches, the American Baptist Convention, the United Presbyterian Church in the U.S.A., the Evangelical and Reformed Church and other national Protestant institutions. Many local Protestant church councils also urged their members to preserve the nature of Reformation Sunday as a religious celebration.

These exhortations seem to have been relatively effective. Sermons against a Catholic for President were preached in hundreds of fundamentalist and pentecostal churches. But most Protestant congregations either heard no reference to politics or listened to criticisms of the anti-Catholic crusade.

Aid to Private Education

About one out of nine grade and high school students in the United States now attends a Catholic school. A smaller proportion attend parochial schools of other denominations. Will these children derive any benefits from the Federal aid to education which both major political parties have promised?

For the record, let us note the answers given to this question by the candidates in the 1960 Presidential campaign.

Sen. John F. Kennedy not only opposed governmental aid to parochial or private schools, but declared it unconstitutional. (The Senator's views on constitutionality, we remark, do not fall within the category of faith and morals, and are not binding on Catholics.) But in Mr. Kennedy's opinion "such fringe matters as buses, lunches and other services" possibly escape the constitutional ban.

In mid-October the Republican Vice Presidential candidate, Henry Cabot Lodge, attracted attention by saying that no line should be drawn between private and public school children in Federal aid to education. But, as he explained later, the use of Federal funds for private school children should be limited to the purchase of textbooks and the provision of bus transportation.

The Republican standard-bearer, Richard M. Nixon, would leave it to the States to decide whether Federal funds for elementary and secondary education could be used for private as well as public schools.

In short, no candidate has promised very much to children in private and parochial schools.

Slighted Issues

An unhappy feature of a Presidential election year is that some fascinating side attractions get lost from view as attention focuses on the stars in the center ring. Take, for instance, the three dozen municipal contests this fall over that hardy perennial, the fluoridation issue.

Here's a battle that seldom fails to spark crusading gleams in the eyes of friend and foe alike. Dick and Jack buttons blossom today on all sides. But where, one asks, are the banners urging citizens to "Conquer Cavities" or the pamphlets attacking "Fluoridation, the Crime Against All Civilization"?

At present, 38 million Americans live in the 1,800 communities where minute

quantities of sodium fluoride—one part in one million is the recommended blend—are introduced into the public reservoirs. Yet elsewhere, in the current year, an estimated 27 out of 40 cities or towns have voted down fluoridation at the polls. Why the difference?

Opponents take their stand on a number of grounds: Fluoridation is poisonous and causes allergies; it is "mass medication" and thus violates constitutional rights; it is used in Communist countries to keep people in subjection.

In reply, proponents argue that fluoride is no more poisonous, in small amounts, than the chlorine so widely used to purify public water. Similarly, they insist, fluoridation is no more unconstitutional as a form of "mass medication" than is chlorination. In addition, as expert Dr. H. Trendley Dean once wrote in this Review (2/2/57, p. 500), "Overwhelming scientific evidence has indicated that fluoridation of public water supplies is the most effective way yet found to curb tooth decay."

"Few public-health measures," Dr. Dean remarked, "have been so universally acclaimed on the basis of such widespread scientific investigation." Yet we can be sure that whether the Nixons or the Kennedys move into the White House next January, the old fight over fluoridation will be with us for years to come.

Algerian Anniversary

Over three years ago, Sen. John F. Kennedy electrified the Nato alliance with a speech in the U.S. Senate in which he took to task French Government policy in Algeria. In a subsequent article written for *AMERICA*, the Senator warned:

The longer legitimate Algerian aspirations are suppressed, the greater becomes the danger of a reactionary or Communist take-over in all of Africa. For not only is the Algerian war terribly damaging to the French economy and to the hopes for an effective exploitation of Saharan wealth; it is also driving further wedges between France and the newly independent countries of Tunisia and Morocco (10/5/57, pp. 15-17).

Today, as France enters the seventh year of her war in Algeria, these words of Mr. Kennedy, considered bold—even rash—when published, have a prophetic

ring. For the first time Soviet intervention in the conflict has become a distinct possibility. Speaking in Tunis on Oct. 31, Ferhat Abbas, leader of the Algerian rebel movement, openly boasted of Communist-bloc support which "will have considerable repercussions on the struggle in the near future."

Meanwhile, the mood of France becomes more uncertain every day. Those who want an end to the conflict and who are willing to pay a price for peace are making themselves heard. The most conclusive evidence of this fact is the relatively insignificant impact made on public opinion by the recent press conferences of right-wing spokesmen Gen. Raoul Salan and Jacques Soustelle. Moreover, in a new pastoral, the second in a fortnight by the French hierarchy (see AM. 11/5, p. 163), Maurice Cardinal Feltin, Archbishop of Paris, again urged peace with justice in Algeria.

... New Indo-China?

The longer this seemingly fruitless war drags on, the more striking is the parallel to the war lost by France in Indo-China six years ago. Then, as now in Algeria, the solution was supposed to lie in the pacification of rebel elements by force. Once Communist intervention in Indo-China became a reality, however, the die was cast. The war became an affair involving the big powers. In the end the French Government found itself negotiating, not with the Vietminh rebels, but with Soviet Foreign Minister Molotov at Geneva in 1954.

Is history to repeat itself in Algeria? With the threat of Communist intervention, the shift in French public opinion toward a negotiated peace may have come too late to influence the final outcome in Algeria. Senator Kennedy's warning that "neither France nor the Atlantic alliance can afford another Indo-China" is as valid today as it was three years ago.

Deviation and Distortion

One of the lesser penalties of literacy comes when the reader has personally witnessed an event reported by the press. Even given the most responsible journalism, what one has seen for himself seems somehow blurred and

dimmed, at times tampered with beyond recognition.

Television, of course, offers something of a corrective. It appears more factual, less tendentious, less forced in the simplicities of caption and headline. Yet TV directors are selective; they have their monitors; they choose what will be seen and when.

It was illuminating to sit in the U.N. press gallery not many feet from the antics and grisly goings-on of Messrs. Khrushchev and Castro, and then to turn to TV tapes and press accounts. Discrepancies and dissonances here were slight, rather bitter-sweet, even delightful.

But then to take up the Soviet papers, two days later, was a deeply distressing, not amusing, experience. Distortion was only to be expected; however, while every Soviet or satellite speech was reported in full (and Castro's as fully as possible), not a word of Messrs. Eisenhower, Macmillan or Diefenbaker was quoted. Photographs showed Mr. Khrushchev on his best behavior, befriending the downtrodden victims of capitalistic colonialism, the sole crusader for peace against the enemy of mankind.

This is not to beat the drum for our side. But when we exercise our right of criticism, as we ought, it should never be forgotten that freedom of communication is a rare treasure. It is simply not true that one way of life is just about the same as the other.

Tax-Free Lobbying

Lobbying is a legitimate means of influencing legislation and government policy. But should it be subsidized by allowing tax deductions for lobbying expenses?

Some think it should. In the last session of Congress the House Ways and Means Committee favorably reported a bill providing that expenditures for influencing legislation on the Federal, State or local levels should be allowed as deductions from gross income for tax purposes. Lobbying expenses under this bill would include the cost of advertising and dues to organizations engaged in lobbying. In other words, a corporation which ran a campaign supporting or opposing a proposed piece of legislation could subtract the cost of the campaign from its gross income

before computing its corporation income tax.

Congress did not pass the bill this year. But its author, Rep. Hale Boggs (D., La.), plans to reintroduce it when Congress convenes again.

Powerful industrial interests are already advocating passage of the Boggs bill. Refusal to allow tax deductions for lobbying expenses, they claim, is "censorship by taxation."

It seems to us that, on the contrary, such deductions would amount to an indirect Government subsidy of lobbying. There is also the risk that if lobbying expenses were made deductible, there would be a lot more lobbying than there is, and that much of it would serve no public purpose. As businessmen know, deductibility of expenses for business entertaining has been a boon to the theatres and nightclubs. It has not helped the Treasury.

To Bind in Conscience

Political discussion often uses the expression "Catholics are bound in conscience" as though it were an indication of some specifically Romanist syndrome. Let us scotch this error once and for all. Let us see what it means to bind in conscience.

Any dictionary gives us a clue. Literally, to bind is to tie or fasten tightly; and thus we bind sheaves, books, madmen and prisoners. The root idea in binding is to impose some form of constraint or immobility.

But for centuries our language has sanctioned figurative usage of the word "bind." We speak of binding ourselves by oath or contract. In the strictest sense, we speak of being bound by law, conceived as an externally imposed guide of choice and action. All these metaphorical uses connote some limitation on our freedom of movement. They imply a constraint that operates not by brute force but by moral influence.

Doesn't our experience of the "still small voice" of conscience bear this out? It is conscience that makes us aware of obligations. It is conscience that prods us to do our duty. It is conscience that makes us chafe under the yoke of law. It is conscience that issues categorical imperatives, those unique forms of necessity which do not physically compel, yet which cannot be resisted without guilt, remorse and the awareness

that we have deviated from rectitude.

To bind in conscience, then, is simply to put one under the moral necessity of pursuing a determinate course of action. To be thus bound, of course, is not a uniquely Catholic experience; it is the common lot of all men who are in bondage to Duty, the "Stern Daughter of the Voice of God."

... Who It Is That Binds

Ultimately, God alone can bind the conscience, for only He has the radical authority to impose a restraint upon human freedom. But actually, whoever legitimately shares in the divine authority can issue restrictive imperatives in a limited field. Thus parents can bind their children to avoid evil companions. The state can bind its citizens in conscience to obey the laws of the commonwealth. As for the Church, within the ambit of its commission, all we need do is remind ourselves of the words spoken to St. Peter by the Saviour: "Whatever thou shalt bind on earth shall be bound in heaven. . . ."

Each of us, inexorably, is the bondsman of duty, wherever duty lies. But this is a noble form of servitude; the only shackles God would have us wear are those that give us the freedom of the children of our Father.

Upgrading English

College teachers are often disturbed at the illiteracy of the average college senior. Examination papers and even formal essays frequently show a disregard of spelling, punctuation and sentence structure that once was unacceptable in a high school graduate. Rare indeed is the liberal arts college student who manifests a genuine sense of logical construction, balance or rhetorical emphasis.

Perhaps now something will be done

Not Too Late!

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about this failure to instruct students in the essential art of written communication. The College Entrance Examination Board, acting through its commission on English, wants to do for our language what its commission on mathematics has accomplished in the latter area since 1955. On Oct. 20 the CEEB initiated a nation-wide program to halt the deterioration of high school English instruction.

In a detailed plan, the board called for a retraining of English teachers, so that they may lay proper stress on grammar and literature, and not find their energies wasted in a "variety of peripheral activities." The board recommended that the function of logic and rhetoric be recognized, and that high school students be required to write an average of 350 to 500 words of English composition each week.

CEEB's new course will be planned in the summer of 1961, and a nucleus of 900 retrained teachers will be indoctrinated in the following year. The board expressed the hope that by 1963 "our infection will have been an epidemic."

Such an epidemic would be a welcome omen in America. Written English is an essential of effective communication in a democratic society. Such a society rests on a consensus that is reached through civil dialogue. The greater part of that dialogue is carried on by the written, not the spoken, word.

True Image of the Church

On Nov. 15, 1959 the American Hierarchy approved a project entitled *The New Catholic Encyclopedia*. The editor in chief, Msgr. William J. McDonald, rector of the Catholic University of America, has equipped a center at 701 Monroe St., Washington, N.E., D.C. With Cardinal Spellman's active backing, he has formed an editorial committee and a group of editorial consultants that include scholars in all parts of the United States. The McGraw-Hill Book Co. of New York, which will print and distribute the 15-volume work, expects to begin filling orders in 1964.

"We're going after the best men," Msgr. McDonald says. It is certainly to be hoped that the best men will respond generously when they are invited to contribute articles to the encyclopedia that will represent the Church in schools,

universities and public libraries throughout the English-speaking world.

We look forward to heartening progress reports like the one of 1906 we came upon the other day. It announced that the forthcoming first volume of *The Catholic Encyclopedia* would contain articles by Bishop L. C. Cassartelli of Salford, England, and Prof. A. F. J. Remy of Columbia University (on the Avesta), Prof. Antonius Pieper of the University of Münster, Germany (on the Anabaptists), Herbert Thruston, S.J., of London, England (on the Anglo-Saxon Church), Prof. Charles E. Nammack of Cornell University (on alcoholism), Rev. Adolfo Giobbio of the Academy of Noble Ecclesiastics, Rome (on "Arbitration, International").

Those men are gone now, but one thinks instantly of the experts who have taken their places. If contemporary scholars lend their talents and authority to the task, the project will indeed justify its stated purpose of being "an independent and special type of reference source."

Jimmy's Promise Tree

A year hence those who voted for the new President will be kindly reminding him of the nice things he guaranteed to do in the near future. According to American tribal usage, a percentage of campaign promises may be discounted, but only a percentage. When people suffering long-standing wrongs find themselves once more shortchanged, they become very vocal. If re-election is in question, they can make no end of bad medicine.

One element in our population who have a particularly long and extensive memory of broken promises are the U.S. Indians. So much so, that in secret Indian fashion they succeed in making a joke out of a no-joking matter.

The Miccosukee Indians in Florida, for instance, kin of the Seminoles, are said to stage a little ceremony to that effect. When a distinguished personage visits them, they take him to Jimmy Tiger's camp and set him under the Promise Tree, where people stand who make big talk about all they will do for the tribe. According to the American Association on Indian Affairs, which has long been studying the Florida problem, Washington's promises have at last been carried out and the Department of the

Interior has formally accepted the task of administering the State's 200,000 acres of Miccosukee trust land.

Informed citizens will do well to plant a few other Promise Trees around the country. Let's invite our new incumbents to their shade a few months from now.

Liberalized Abortion

In Catholic morality, there is no ethical basis for a valid distinction between criminal and therapeutic abortion. The former may take place in an abortion mill or be induced at home. The latter may have the blessing of a hospital board and the sanction of the civil law. Both involve the deliberate destruction

of human life and fall under the prohibition of murder.

Therapeutic abortion, once commonly performed as a means of saving the mother's life, has not been made obsolete by recent medical advances. Just the opposite. Various groups have enlarged the scope of the term "therapeutic" and are now agitating for a liberalization of the abortion laws in the United States. They want to do away with abortion rackets and home remedies against unwanted pregnancy by legalizing abortion for a variety of social, psychiatric and eugenic reasons.

Such a liberalization was the recommendation of a panel which recently discussed before the American College of Surgeons the changing pattern of

therapeutic abortion. "The law is in disrepute," said one of the panelists. "Hospitals are now approving abortions for reasons other than that of saving the mother's life."

Behind the agitation for liberal abortion lies the same error that marks drives in behalf of mercy killing—the assumption that murder is just a matter of legality and that a panel of physicians can do no wrong if their actions are sanctioned by the civil law.

Russia, India and Japan already enjoy the dubious benefits of liberal laws on abortion. Does anyone suggest that the value which these lands set upon human life should become the norm of a professedly Christian society that reveres the inalienable right to life?

Public Information in Spain

THE 20th "Social Week of Spain" had proposed the following theme for its annual discussions: "Information in Contemporary Society: Principles and Problems." Its meetings, scheduled to be held in the ancient Spanish city of Valladolid during the second week of November, have recently been canceled.

What reason was given for the cancellation of the week-long conference? An official announcement stated that the question of public information in modern society had already been discussed during the Sixth Congress of the International Catholic Press Union, which met last July in Santander, a city on the northern coast of Spain. A sizable proportion of the delegates to this congress were Spaniards, although the majority of those in attendance came from other lands.

In mid-October, the Paris weekly newspaper *France Catholique*, reporting the news of the cancellation of these discussions in Spain, added a comment of its own. *France Catholique*, it said, has on several occasions in the past drawn attention to the situation faced by the press in Spain. It concluded by asking: "Are we to see in the suppression of the Social Week a new and vexatious measure with regard to the [Spanish] press?"

It is quite true that the subject of freedom of information was delicately broached during the July sessions of the meetings held at Santander. It is also true that the congress in Santander devoted one of its resolutions at its closing meeting to the

subject of freedom of information. Moreover, as might have been expected, there were innumerable private discussions of this subject between individuals or among small groups meeting informally in corridors and lunch rooms. However, out of deference to their Spanish colleagues and in view of the complexities of the local situation, visitors from abroad discreetly kept such public discussions as were held quite within the bounds of general principles. These principles had been precisely enunciated by the late Pope Pius XII in 1950. No embarrassing public references were made to the existing state of affairs of the press in Spain.

It would therefore have seemed quite in order for those concerned with the dissemination of news and opinion in Spain to have had an opportunity to come together—in a private meeting that could give full attention to local problems and to the solution of specifically Spanish dilemmas—to work out local applications of the extremely general discussions at Santander.

Unconfirmed rumor has it that the much-criticized press laws now in force in Spain are soon to be revised. These revisions, of course, it is hinted, are to be in the direction of a greater measure of freedom. But surely, if this rumor were founded in fact, Spanish authorities would not have deemed it necessary to call off the Social Week. Must we conclude, then, that no such revision of the present laws is contemplated after all? If so, Catholic journalists everywhere are chagrined that their colleagues in Spain must continue to work under conditions which are not only vexing and frustrating, but which also clearly exemplify a state of things strongly disapproved, a whole decade ago, by the Holy Father himself.

THURSTON N. DAVIS

FR. DAVIS, S.J., *Editor-in-Chief of AMERICA*, was a delegate of the Catholic Press Association of the United States to the World Congress of the International Catholic Press Union, held last summer in Santander. He delivered the opening address of the congress.

Washington Front

Constitutions and Political Leadership

CONSTITUTIONAL and electoral arrangements determine not only how a man may reach the highest office in his country but also what manner of man he must be. Even democratic societies get different kinds of leaders because of the routes which they must travel to reach the top.

Both Sen. John F. Kennedy and Vice President Richard M. Nixon have served their country as legislators, but neither has been a Congressional leader. Nixon served four years in the House of Representatives and two years in the Senate before becoming Vice President. Kennedy spent six years in the House and eight years in the Senate before securing the Democratic nomination for the Presidency.

Nixon made a reputation from his handling of the Alger Hiss case that was to catapult him into the national spotlight and bring about his selection by the Republican National Convention in 1952 as President Eisenhower's running mate. Kennedy's reputation in Congress is generally associated with one piece of labor legislation.

Neither man held an important post in Congress prior to his nomination. Each pitched his appeal over the years, not to his colleagues in Congress, but to the outside public. Party standing in Congress was of little value to either of them in seeking the Presidency. If legislative activity were the sole criterion for advancement to the White House, many Congressmen would

have ranked far in front of both Nixon and Kennedy.

The Prime Minister of Great Britain, on the other hand, rises to national leadership by an entirely different path. He comes to the House of Commons from one of more than six hundred small election districts. He works his way slowly up from the back benches to a position in the Cabinet and finally to 10 Downing Street and the leadership of the British people. His advancement is the result of the decision of members of his party in the House of Commons; he never receives the vote of the citizens of the entire country. He continues to be elected from a small district and remains as Prime Minister until his party is voted out of power or his colleagues decide to replace him.

We become so involved in watching our candidates that we sometimes think of leaders of other countries as being like our own. Actually, they may be very different. As a matter of fact, because of their youth and relative lack of legislative leadership neither Senator Kennedy nor Vice President Nixon would be thought of as serious contenders for national leadership in Great Britain. Competent and wise as they may be in the ways of legislation, it is doubtful that either Macmillan or Gaitskell could have been named by either American party as its candidate for the Presidency.

Our system forces a man to be a popular leader chosen by a majority of all of the people. The British system forces him to be a legislative leader chosen by the majority party's parliamentary members. Either system makes sense and can be justified by reasonable arguments, but the leaders of the two countries are almost certain to be different in kind as a result of the constitutional steps by which they become heads of their respective governments.

HOWARD PENNIMAN

On All Horizons

NATIVE SON. In exploding Southern California, fifty years is like a century elsewhere. So we note the approaching Golden Jubilee of Loyola High School for boys in Los Angeles, founded in 1911. In that year it was the only such high school in all Southern California. Today there are 35 boys' and/or coeducational secondary schools in the present boundaries of the twice-partitioned Archdiocese of Los Angeles.

►YOUR OLD CLOTHES. The 1960 Catholic Bishops' Thanksgiving Clothing Collection will take place during the week of Nov. 20-27, in the more than 16,500 parishes of the country. Wearable used clothes, shoes, bedding materials, etc., accumulated in the annual

drive are distributed overseas by Catholic Relief Services—NCWC to the destitute of all races and creeds.

►SCHOLAR, SOLDIER. We record with regret the recent deaths of two former contributors well known to the older generation of AMERICA readers: Rev. Frederick J. Zwierlein, 78, former professor of church history at St. Bernard's Seminary, Rochester, who died in that city, Oct. 4; Maj. Gen. Paul B. Malone, 88, 1894 West Point graduate, war hero, orator, author and outspoken Catholic lay leader, who died in Sarasota, Fla., Oct. 16. R.I.P.

►REMAIL "AMERICA." A simple but rewarding charity, after reading your

copy of AMERICA, is to forward it to an appreciative mission worker. Volunteers can get the name of a prospective overseas recipient by applying to Kenrick Remailing Service, Kenrick Seminary, 7800 Kenrick Rd., St. Louis 19, Mo.

►NEWMAN GRANT. The Associated Newman Alumni of New York announce that applications for a \$2,000 graduate scholarship are now being received. The award is offered annually to a Catholic who expects to teach at a secular college or university and who has been accepted as a doctoral candidate at the college in which he is currently studying. Candidates must be residents of, or studying in, New York City or adjacent New York State counties. Forms from: Associated Newman Alumni of New York, Room 103, Earl Hall, Columbia Univ., New York 27, N.Y. R.A.G.

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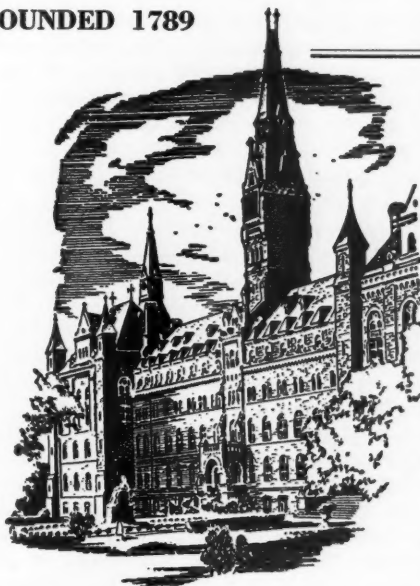
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Editorials

Issues, Images and Men

IN A FINAL barrage of "basic speeches" and impromptu charges from both sides, the 1960 Presidential campaign has gone careening through its last week of whistle-stops, jet flights and cavalcades. As this issue of AMERICA reaches its readers, we shall be going to the polls, watching the election returns, and then—in typical American fashion—closing ranks behind our next President.

Several distinctive features of this year's contest for the Presidency merit a backward look and some reflection. First of all, credit is due to the fair-minded handling of the religious question by the secular press; our newspapers and magazines helped to deflate this issue by mid-campaign and thus allowed the nation to get on to other and genuine concerns. Second, the relative youth of the two candidates, and the energy that youth enabled them to pour into it, gave the quadrennial race a rather special verve and appeal. This lively quality of public interest was in turn heightened by the unusual face-to-face television debates. Finally, the autumnal contest of these two rather anxious young statesmen took on added dimensions of intensity because conducted against lowering international skies and the weird circus-tent backdrop thrown up by Khrushchev and his minions at the United Nations.

As the campaign wore on, "image-projection" became a password in the cliché-of-the-month club. Thanks to the millions of picture tubes in the nation's living rooms, Americans this year had an unprecedented chance to look the two candidates over. In fact, the campaign this year became—or at least threatened to become—a sort of popularity contest between two "images." Mr. Nixon's and Mr. Kennedy's features, smiles, frowns, gestures, mannerisms and make-ups were scrutinized and discussed more intently, it seemed at times, than the arguments they lobbed at each other within the rather confining field of action plotted out for them by the unyielding format of their debate. Thus, while the TV screen gave us a sharp look at the persons of the two candidates, it yielded a somewhat blurred image of the issues they were discussing. Except in what turned out to be the unfortunate exchanges over Cuba or Quemoy and Matsu, the "great confrontation" never quite came off.

Inevitably, in a Presidential campaign, the hot light of publicity burns so steadily on the two chief antagonists that those around them—their advisers and potential future colleagues in the executive branch of government—languish temporarily in an almost total eclipse. This is the way our Republic operates; we elect our President, and he then appoints a Secretary of State and other members of his Cabinet. But the images of these men—some of them to be soon cata-

pulted into positions of the most exacting responsibility—don't get projected.

Some felt, as the 1960 campaign rushed to its finale, that this was a somewhat unsatisfactory feature of the American system at this juncture of our history. A week before Election Day, newsman C. L. Sulzberger, reviewing the roster of potential Secretaries of State in both parties, stated that it was "consoling to feel assured" that a first-class head of the State Department will be around when the new President needs one. Since Mr. Sulzberger admitted that, "to be frank, the campaign observations of both Nixon and Kennedy, when concerned with diplomatic problems, have not always done either man or the nation much good," it might seem obvious that the next President will need all the help he can get from a tried and balanced Secretary. Whatever the ability of those men may be who are deemed fit to fill this post, we wish their images could have been projected, too—just a little bit—alongside those of their respective chiefs. It would have been good to have had a look at some of them and to have heard them out before one of them is called upon to shoulder the ominous burdens of such high office.

Hopes and Fears in Canada

ON FEBRUARY 11, when the House of Commons in Ottawa finished two days of debate on foreign affairs, Canadian papers reported that the annual event had been, as usual, much less than a great occasion. It was noted, however, that External Affairs Minister Howard Green had pleaded for more "free swinging" and had suggested the time had come for Canada to get out of the dull role of "honest broker" and take a more independent stand among the nations. Little emerged in the debate to suggest the lines of future independence. But it has at least become clear where Mr. Green is heading.

Canada's disarmament proposals, which Mr. Green has just presented to the United Nations, mark a transition of considerable dimensions in Canadian foreign policy. The proposals call for negotiations in a special ten-power committee with a "neutral" chairman and a "watch-dog" committee drawn from ten or twelve "middle" or "smaller" powers. The obvious purpose is to bring pressure of world opinion on the nuclear powers to start disarmament.

Mr. Green admits that U.S. response to the proposals has been "chilly," for the simple reason that the United States doesn't like being put in the same position as the Soviet Union. Something else Mr. Green said reveals what lies behind the proposals: "The stakes are so terribly high. I have the feeling that another war would mean the end of civilization. And Canada is caught between Russia and the United States."

This portrayal of Canada's role sounds strange coming from the Foreign Minister of what President Eisenhower and our State Department refer to as a "free-world partner" of the United States, with whom we have joint defense arrangements more extensive than

with any other nation in the world. The Canadian disarmament proposals, however, are the international dimensions of a spirit that is abroad in Canada. In domestic terms, this spirit shows itself in Canada's recent and continuing vigorous search for a "Canadian identity" in face of a growing threat of economic and cultural "engulfment" by the United States. Although Canada did not have to face national elections this year, newspapers and magazines throughout the country have been full of articles debating Canada's national purpose with something like campaign pitch. Much of the sting in the debate dates back to the spring publication of James M. Minifie's best-selling book *Peacemaker or Powder-Monkey*, which argued that Canada should "go neutral" rather than continue to be dominated by the United States. The earlier closing down of Canada's own defense projects, "Arrow" and "Bomarc," meant for many Canadians that they had been reduced to a sort of second-class citizenship in the Western World. Reaction in favor of some sure show of independence was inevitable.

It may relieve the hurt U.S. feelings to complain that we have concentrated on maintaining good relations with Canada more systematically than with any other single nation. However, perhaps the time has come to face it: Canada has often felt suffocated by our "love." Many Canadians are worried by the vast American investments in Canada. These seem to point to U.S. control of Canadian industry; and they are said to entail inadequate use of Canadian management and discrimination against Canadians in stocks and contracts (especially in oil, power and defense) that favor parent U.S. companies. Then, too, of course, the alleged decline in Canada's "morality curve" is often attributed to the impact of U.S. publications, films, radio and television.

Neutrality on Canada's part, however, is surely not the solution; it would mean the death of Nato. Rather than a time for neutrality, this is the hour to recognize a high destiny and to get on with it—to be not only an honest broker in Western councils but a helpful partner in fulfilling, for example, the hopes of people in the Congo and the former French possessions of Africa. Because Canada is not tainted with "colonialism" in either older or newer meanings, these peoples need and want Canadian teachers, economic advisers and experts of all kinds.

Science and Music

AFTER 1700 the other arts yielded to music, historian Oswald Spengler tells us, and no one needs to be told that ours is pre-eminently an age of science. As if to prove this, the *Saturday Review of Literature* has shortened its title to *Saturday Review*, widening its coverage to include science and music. Other journals of opinion too have broadened their scope without changing names.

For reasons not easy to discern, many Catholics seem to hold a disquieting, chip-on-the-shoulder attitude toward science and music. Perhaps, in the case of the

former, it is a lingering vestige of conflicts waged between some ecclesiastics and some scientists. Darwin's classic *Origin of Species* was once a bad word in certain religious circles; yet, in its centenary, the phenomenal zest for Fr. Teilhard de Chardin's books showed that one can (and indeed should) be both truly in love with science and truly in love with God.

Yet somehow, despite living proof, too many Christians appear possessed of a deep-rooted reluctance, an irrational suspicion that interest in God's creation detracts or distracts from God the Creator. Is this malaise a residual puritanism? Or does it stem from a crabbed view of the liberal arts?

Whatever the cause, we have been trying to light our little candle. Amid pages and pages of social, political and literary affairs, every three weeks we have been printing a modest stint of science. Its purpose is not apologetic (God forbid!), nor in a narrow sense moralizing. Rather it is a witness to the immense role of science in modern life. We wish to help our readers, as Cardinal Cushing recently put it, "to keep abreast in explorations of the secrets of God's universe."

At the other end of the cultural spectrum is the rich world of symbolism and interior delight that is music. Here again a sort of puritanical distrust—not Catholic but all too common among Catholics—needs exorcism. As a service to amateurs and potential music lovers we are renewing a column devoted to significant new phonograph recordings. In this day of increasing leisure and heightened opportunity, music can, as never before, be a means of spiritual uplift, of that natural contemplation that is an authentic end of the good life.

A caution to AMERICA readers: the fact that these two columns are tucked in toward the back of the issue doesn't mean what you may think. After all, at a feast, where does one serve the choice liqueur?

Our Prestige Abroad

HOW BIG an image is Uncle Sam projecting on the world's wide screen? Is it beefier than that of Russia? What do the Tasmanians think? Did anybody poll the Polynesians last month?

The question of our prestige abroad flared up in the final weeks of the Presidential campaign. Vice President Nixon held that our international renown was at an "all-time" high. Senator Kennedy charged that our prestige was declining and that our survival was threatened. Where then does the truth lie?

Prestige, whether in man or nation, is the power to command esteem or respect. In itself it implies neither affection nor popularity; it is simply the response of society to some attribute which creates influence, such as strength or wisdom. One other thing: prestige is the public image of one's stature, real or supposed, and hence it is vulnerable to all the distortions that rumor and ignorance embroider on the ground of truth.

Three things make the estimation of our national prestige hazardous. First, we are not dealing with absolutes, but with the relative repute of two huge powers

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whose competitive fortunes are continually in flux; the prestige debate tries to assess the weight of the United States against that of the Soviet Union. Secondly, it is absurd to talk of a uniform judgment on this confrontation of giants throughout the world; ideological factors alone make it impossible for Iron Curtain countries to form the same image of the United States as they have of the USSR. Thirdly, it is rather futile to talk of prestige as such. The only sane approach is to discuss the matter in terms of the types of influence that are deciding factors in shaping the world today—military power, economic growth, political success, progress in science and technology.

On balance, then, how does the world image of the United States compare with that of the USSR?

1. Soviet prestige, in the most significant areas already named, has risen spectacularly since the launching of Sputnik I. The United States has necessarily suffered a relative decline in influence.

2. The Soviet economy is growing faster than that of the United States. The military strength of the USSR is superior to ours. Soviet science and technology are ahead of America's in the field of rocketry, which is the very touchstone of progress. Russia's political maneuvers are bold and effective, whereas U.S. leadership has declined since the death of John Foster Dulles.

3. The Soviet Union is closing the gap in most areas, and in the future will outstrip the United States on whatever fronts it wishes to emphasize.

There is the world image. It is partly grounded on solid achievement. In part it is the creation of a double propaganda campaign which on the one hand magnifies every Soviet accomplishment, real or fancied, and on the other, loses no opportunity to denigrate the United States. In part, too, it draws strength from the nature of a closed society. Soviet secrecy keeps the world ignorant of those weaknesses which, in an open society, are observed by everybody.

Without false national modesty, we can say that our lessened prestige should be a grave concern to us all. Ours is the leadership of the free world, a responsibility that cannot be effectively exercised without commanding prestige. To the extent that our world image is eclipsed, to that extent the imponderable balance of influence shifts to the side of aggressive communism.

The new Administration has a unique opportunity to show imaginative leadership, improve our military posture, encourage economic growth and scientific renown. It can thus increase our prestige and contribute to the precarious balance of influence which prevents Soviet Russia from engulfing the world.

New Thoughts About Jews

SOMETHING of a record may have been set when over a hundred members of the United Jewish Appeal study mission were received in mid-October by Pope John XXIII. The group came to the Vatican in order to express appreciation for "the outstanding role the Church played in saving many Jewish lives in the days

of the Hitler terror." So far as we know, while individual U.S. Jewish leaders have been received in audience by the present Pope and his immediate predecessor, Pius XII, this is the largest single group of this kind to be seen at the Vatican in many years.

As Apostolic Delegate Roncalli in Turkey, the Pope had already earned the gratitude of Jews. But as John XXIII he has served the cause of better relations between Jew and Catholic in a more official and lasting way. By the Holy Father's orders, certain ancient expressions referring to the Jews were removed from the liturgy. These phrases today strike the ear as needlessly offensive—they tended, in fact, to misrepresent the Church's attitude toward the Jews. The changes, slight as they were, set an example to a world all too accustomed to take anti-Semitism for granted and all too ready, alas, to use the liturgy and even Sacred Scripture to camouflage race hatred with an appearance of religious zeal.

"I am Joseph, your brother," exclaimed Pope John in his reply to the thanks of the UJA mission. Today, in one large segment of the world, Catholics and Jews are now enduring a common experience of oppression which should heighten these sentiments of brotherhood under a common Father. In a special Yom Kippur message, last September 28, all the major U.S. Jewish organizations united in a pathetic appeal to Premier Khrushchev on behalf of their Jewish brethren in the Soviet Union.

There are between two and three million Jews in the USSR. Legally, they are recognized as a nationality and, as such, entitled to cultural autonomy. This right has been denied them. In the last phase of the Stalin era (1948-1953) at least 450 Jewish leaders were executed. For years the Soviets have failed to enforce penal clauses against anti-Semitic incitement. On the contrary, the Government-controlled press has been guided into publishing a vast amount of scurrilous attacks upon Judaism as a religion and upon individual Jews as anti-social elements. The Jews are unable to draw on the indispensable official facilities for building and maintaining their synagogues. A ban on the Hebrew language prevents Jewish children from even understanding the prayers of their religion. Jewish cultural institutions did not "wither away"; they were dismantled by administrative measures. The evidence for the existence of anti-Semitism is distressingly plentiful.

These are the facts behind the protest of the Jewish organizations. A similar protest was made last year at the time of the "good will" visit of Mr. Khrushchev. Neither gesture seems to have made the slightest impression on the Kremlin leaders.

At least world opinion can take note of the plight of the Jews, even if the Soviets disdain to reply. There is still far too little generally known about the fate of the Jews under the Soviet system—and far too little realization among Catholics of how a common burden of suffering should unite them with the Jews. Pope John's words, "I am your brother," should set us thinking new thoughts.

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Patriarch of Parishes

C. J. McNaspy

BESIDES his own parish nearly every urbanite has a favorite second church—somewhere downtown in the business district. Here is a haven where he may drop in for noon Mass or a visit between working and shopping hours. Here he finds the solace of stillness and confession, in a spiritual oasis amid a busy, bustling Sahara. Such are St. Mary's and St. Peter's in Chicago. Philadelphia has its "Old St. Joe's in Willings Alley"; New Orleans its "Baronne Street Church" and St. Patrick's; San Francisco another "Old St. Mary's"; and many a city from Montreal to Milwaukee and Miami has its own "Gesù."

Since families have been moving and removing of late with the city's changes, the old "downtown parish" is, in most cases, made up of transients. Yet confessions and communions in these unusual sanctuaries are daily numbered by the hundreds. Despite the crowds, priests who serve these churches perform an obscure, seemingly thankless ministry. The souls they help seem disembodied, and their names, together with their priest's names, are usually known to God alone.

This week one of America's most venerable and dearest "downtown churches" celebrates a 175th anniversary. Just a few hundred feet from the Woolworth Building and the lower reaches of Broadway, around the corner from Dun and Bradstreet, a few blocks from canyoned Wall Street, is "Old St. Peter's." Physically dwarfed by shiny new skyscrapers—yet somehow more serious, apparently more solid, and surely more enduring—Old St. Peter's is the patriarchal church of New York City and State and of northern New Jersey.

Founded in 1785, Old St. Peter's may seem young next to Chartres (now completing 700 years), but it is four years older than the U.S. Constitution. It stood there when George Washington was inaugurated in New York, then the national capital. St. Peter's preceded by five years St. Ignatius Church at St. Thomas Manor, Maryland, which, however, has remained standing and in continued use since 1790. It was itself preceded by 150 years of mission-parish churches in Maryland and Pennsylvania. Nevertheless, we may yet claim, in some sense, Old St. Peter's as the parish of us all.

Catholicism had been planted in New York State by the blood of St. Isaac Jogues and his martyr companions. But its fruits were to come only later, after long proscription by the New Amsterdam Dutch and nearly ceaseless harassment under the English. The War of Independence brought almost complete religious freedom in New York, and on April 16, 1784, when a law

permitted any religious group to exist as a body, a Catholic parish became at last possible.

October 5, 1785, on the corner of Church and Barclay Streets, the cornerstone of the first St. Peter's church was laid. In an area where today millions of Catholics live a vigorous faith, there were then only some 200 parishioners, and of these (their spiritual father lamented) only 20 were really practicing.

The solemn pontifical Mass of thanksgiving to be celebrated on Sunday, November 13, 1960 may be fittingly shared in not only by the parishioners of St. Peter's, but by the faithful of two archdioceses, eight dioceses and 2,037 parishes. "Patriarch of Parishes," in Msgr. John Tracy Ellis' happy phrase, St. Peter's has had a progeny like that of Abraham. Most of the 7,672,570 Catholics of the area once cared for by St. Peter's will do well to participate in their ancestral parish's jubilee—but within their own churches. If even one representative of each of the 419 parishes within New York City itself were to arrive unannounced at St. Peter's for the celebration, there would be no little embarrassment.

Hemmed in by limits of space, the liturgical festivity will be none the less rich in the symbolism of time. Cardinal Spellman will preside in his oldest parish; Bishop Joseph F. Flannelly will pontificate; and the present pastor, Msgr. John S. Middleton, P.A., will preach the anniversary sermon. The many-faceted history of the parish will be aptly shown by the participation of other prelates from daughter dioceses and parishes, and by major superiors of five religious orders that have worked in St. Peter's.

THE CHURCH IN MINIATURE

We are reminded that Old St. Peter's is, to a degree matched by few churches in North America, a microcosm of the Church universal. Even today within its parish bounds are two churches of Eastern rite, Maronite and Melkite. And among its many pastors have been diocesan priests of several nationalities and members of several missionary orders, representing the splendid diversity that has gone to make up the Church in America.

As its founder the parish venerates a German Jesuit missionary, Fr. Ferdinand Steinmeyer, who was considerate and practical enough to Americanize his name into "Farmer." Fr. Farmer is but the first of a succession of shepherds distinguished for priestly zeal, learning and civic leadership. If St. Peter's has been blessed in its priests, this benediction has continued undiminished to the present. None of its pastors has been more

FR. MCNASPY, S.J., is one of AMERICA's assistant editors.

esteemed than Msgr. Middleton and his predecessor, the late Msgr. Edward Roberts Moore.

Fr. Farmer's lay co-founders offered a mosaic of national origins that has always been the pattern of the American Church. There were, of course, the Irish (and a majority of the pastors would later, despite the German beginning, be Irish or of Irish descent). But we must not forget the celebrated French writer, who was consul in New York at the time, Hector St. John de Crèvecoeur. Two Spaniards were also influential, Don Diego de Gardoqui, Ambassador to the nascent United States, and Don Thomas Stoughton, Spanish consul. A Portuguese, José Roiz Silva, was also one of the first trustees.

The parish began auspiciously. At the banquet following the church's dedication a great many civic celebrities were present: the State Governor, several members of the diplomatic corps, many members of the Continental Congress, and the President of the Congress, Nathaniel Gorham, who had just succeeded John Hancock. A contemporary account tells of many toasts drunk to the young Republic and its allies, and assures us that "the guests showed the greatest satisfaction and joy, and all ended with the best cheer."

However, the history of St. Peter's parish was not to be less involved than that of the whole Church in America. Bigotry and nativism led to the usual petty persecution, or worse, and we read, in Dr. Leo R. Ryan's scholarly monograph on the parish, of many vexations that would plague pastors and faithful. Even within the Church there was discord between nationality groups, especially the Irish and French, neither of which entirely appreciated the other's real or alleged character traits. Documentation on this, abundant as it is, had best be left buried.

Through strength and tact a series of gifted pastors gradually worked out these complications. One of these was Fr. John Power (pastor from 1822 to 1849, and for a time Vicar General). Alexis de Tocqueville, the French critic, knew and admired Fr. Power, and a great deal of his favorable impression of the Church in America seems owing to this dynamic priest. In a diary note, June 9, 1831, we read that "there are 95,000 Catholics in New York; there weren't as many as thirty, fifty years ago." De Tocqueville was especially struck by two traits in Fr. Power: "First, he appears to have no prejudice against republican institutions; and second, he regards education as favorable to morality and religion." What seemed to the Frenchman extraordinary seems only natural to the American layman now, and probably then. The observation speaks volumes.

THE NEW CHURCH

During Fr. Power's pastorate it became clear that the old church building was no longer safe or adequate. Everyone had (as today) opinions as to the appropriate architectural style for the new church. "Greek Revival" was in the air and was selected; it was probably thought safer not to emulate the two handsome neighboring Episcopal churches, Trinity and St. Paul's. One feature of the old church was preserved—one that moved

Mother Seton even before her conversion and that continues to impress those who know St. Peter's. It is the painting of the Crucifixion by José María Vallejo, the Mexican artist, given in 1793 to Fr. William O'Brien, O.P., one of the first pastors.

When the new church was dedicated in 1840 it had already nine daughter churches within the city serving 60,000 Catholics. St. Peter's was then still in a residential area. However, as the century progressed, lower Manhattan was increasingly given over to trade.

This change modified some of the parochial activities. St. Peter's had pioneered in education, starting the first free public Catholic school in New York back in 1800. This school, conducted by the Christian Brothers and the Sisters of Charity, constitutes a chapter in the history of American education. The parish also proudly claims St. Peter's College in Jersey City as her son and namesake.

In its new capacity as a "downtown church," St. Peter's offers an educational service to many who commute to the area for work. A lending library, administered by a qualified librarian, provides 6,707 selected volumes in a well-appointed, air-conditioned setting.

Just around the corner on Vesey St. is another great work associated with St. Peter's. There one finds George K. Hunton working with the Catholic Interracial Council. For a quarter of a century St. Peter's has welcomed Fr. John LaFarge and his associates at their Mass and corporate communion.

Indeed St. Peter's is pre-eminently a place of prayer. Last year alone 144,810 communions were distributed, most of them at week-day Masses. The visitor is always struck by the number of men assisting at Mass all morning and at noon. It has been called a "man's church, where men pray."

Everything about St. Peter's is unlikely, even her saints. The Spanish Carmelite, Mother Adelaide of St. Teresa, whose cause is being advanced, was born and reared in St. Peter's parish and her name was O'Sullivan.

It was at St. Peter's that Mother Elizabeth Seton was received, as she said, "into the Ark of St. Peter." Her love for the parish was not lessened by certain unwashed elements whom the exquisite young convert found quite "horrid, with spits and pushing."

The Negro slave Pierre Toussaint, who found holiness as a stylish hairdresser and gave himself heroically to the care of yellow-fever victims, is another dear son of St. Peter's. It is interesting to find him, with Mother Seton, as models of sainthood in Helene Iswolsky's recent (untranslated) volume on American saints and confessors.

Like many a sensitive New Yorker, Henry James deplored "our silent past, our deafening present." For few monuments of old New York have withstood the ravages of industry. Among these few, the tourist searches out Trinity Church and St. Paul's with their ancient graves and fading inscriptions. Nearby, surrounded by religious goods stores, on what once was called St. Peter's Place, is more than a monument. It is a living witness to holiness, past and present, on the holy ground of Manhattan.

The Plight of the Beat

Clayton C. Barbeau

THOUSANDS of journalistic words have chased after the significance of the "beat" generation. Sociologists and psychiatrists have vied with book critics and the people who write letters to the editor in their efforts to make sense out of what seems a senseless phenomenon. As one writer for a mass circulation magazine saw the situation, America is a great melon patch full of ripe fruit, and the "beats" are fruit flies—but, fruit flies which refuse to eat! His article, read by millions, did not offer any satisfactory reasons for such behavior. Indeed, the writer seemed to be following the lead given by another writer who said that the "beats" are "good for nothing—except acid caricature."

Not alone a matter of imitation, of sandals and sweat-shirt uniform, long hair uncombed and an uncommitted life among the unscrubbed, the "beat generation" has roots in the social fabric of our day. The "beat" is a man who sees with Christopher Dawson the close link between the bourgeois mind and Pharisaism, and rejects both. He is a man who has decided to step off the treadmill of our suburban-split-level-rat-race way of life. In a society dedicated to the cult of "security," where fear of unemployment, of poverty, of tomorrow reigns, the "beat" voluntarily lives a life of insecurity and poverty. He pays less attention to material goods than his commuter brother, is not solicitous of what he will wear or eat or where he will sleep. Each day is taken in its turn, even if—because of a night of talk and jazz and wine—it doesn't begin until noon.

Whatever else might be said of the "beats," it must be admitted that they are revolting against some of the right things. The trouble is that they often choose the wrong methods. When blasting at the superficiality of American life, its conformity, its materialistic roots and the Pharisaism all about them, the "beats" are on the side of the angels. They cease being on the side of the angels when they apply their remedies, for the antidote is often more deadly than the poison. Thus, since marriage and the family both have been degraded by our easy divorce laws and because they see no reason to legalize a relationship that can be just as readily, if more expensively, legally dissolved, the "beats," for the most part, reject marriage. In rejecting marriage, however, they do not reject sex. Quite the contrary.

MR. BARBEAU'S *The Head of the Family* will be published early in 1961 by Regnery. He is presently living in San Francisco and working on his second novel.

But in a society where promiscuity is commonplace, the "beat" must be more than just promiscuous in order to assert his independence of public mores. So the "beat" has taken another private nerve end of the public conscience and exposed it to view: his sexual promiscuity has taken on a racial aspect. In fact, one "beat" was lamenting the other day: "It's gotten so that unless you're colored you can't make out, man." Another elemental ingredient of the "beat" revolt is obscenity, not the cussing of an angry Army sergeant, but the habitual use of obscenities that would cause even a basic training sergeant to turn in his name tag. Henry Miller is a prig in comparison with some of the "beats." Such obscenity, scattered like commas between the words and phrases of even the most "literary" or "philosophical" discussion, is another way the "beat" shows his freedom from the restraints of society, his rejection of the "polite" world.

BEATS VS. SOCIETY

But the "beats" have not rejected merely middle class Pharisaism, they have rejected the whole structure of society. Since that structure most often is represented by the uniformed policeman, there have been many tussles with the law. Some of these have been exaggerated by newspapers only too aware of the public's distrustful curiosity about the "beats." Still, conflicts with the law have been so numerous that the editor of *Beatitude* (one of San Francisco's mimeographed "beat" publications) could say in his editorial: "at last, with many poems we find beautiful to print and a good percentage of the poets out of jail, we resume our frequent publication."

Yet, despite it all, the "beats" are not taken as seriously as they would like to be. If they have rejected capitalism and the merchant classes, they still find themselves, by their very revolt, serving both. Recently a letter appeared in the San Francisco *Chronicle* calling upon the police to cease persecuting the "beatniks." The letter writer suggested that the North Beach "beats" should be subsidized by the city as they had become San Francisco's number-one tourist attraction. Almost every out-of-city visitor asks for the tour of "beatnikland," while the arty little shops are supported, not by the "beats"—who pride themselves on living without money—but by the tourist trade. Even the "Coexistence Bagel Shop" charges 15 cents for coffee, tea or milk, and the price goes up to 25 cents after 9 p.m. when the tourists are "on the town." This is a cruel

blow to the "beats," being used as a sideshow for the very "squares" they revile; and in retaliation a delegation of "beats" took off their shoes and plodded barefoot through the lobby of one of San Francisco's swankier hotels, pointing at the guests and making loud tourist sounds. *Beatitude* printed a "poem" directed to sociologists and publicists of the "beat generation": "cash in on the original?/ or are these only clowns/ that put you on/ that let you make a circus/ of the scene/ and cause the stupid snicker/ from across the street—/ reveal and bastardize/ the issue of a private search/ create a sibling vine/ that croaks the tree/ . . . sending the real life/ further underground/ not to be seen in the usual places/or to disguise their faces/by shaving. . . ."

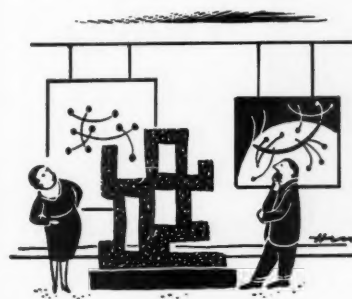
The American mecca of the "beats" is the North Beach area in San Francisco, though they have colonies in Seattle and Venice West. But their true spiritual home is the Left Bank. One only needs walk along Grant Avenue from Columbus Avenue to Filbert Street to see the conscious, or not-so-conscious, "left-bankism" of the movement. It is a street of book stores, galleries, cafés and self-consciously avant-garde shops. A shop like the "Galerie du Quartier" could have been bodily transplanted from the Rue Bonaparte in Paris. But the "left-bank" roots of the "beats" go deeper than this imitation. The entire social phenomenon of the "beat" is the latest manifestation of the plight of the artist in an industrial society. Contrary to popular journalistic thought, it did not spring up overnight. The "beat" movement is but the latest scene in a very old drama: the artist and society.

Before going any further, it would be well to point out that—as has happened in all such movements—the pseudos, the hangers-on, the would-be's and the deviates finding a haven under a label far outnumber the producing artists. The publicity given the movement is used by some to foist their own bad painting or worse poetry (see above) on the general public, by others to pursue more reprehensible ends. Not all "beats" pretend to be artists, some go so far as to reject outright the claims of art, but the artists remain the spine around which all of this soft flesh is gathered. The jaded adolescents with long hair and books on Zen prominently displayed, the girl whose parents think she is in school, the sweat-shirted poseur with notebook, these are but bit players in a drama centering about the few who may someday redeem the whole movement.

ARTIST VS. WORKMAN

It was Eric Gill who said that the ax of industrialism had split the artist from the workman. Before 1500, according to Gill, the artist was a person at home in his society because he had a recognized trade or profession: he was a maker of statues, a builder of buildings, a writer of books. His role was different in function, perhaps, from that of a maker of shoes, but there was no social distinction between them. The painter was a businessman, sometimes a very successful one enjoying the privileges of the court, but a businessman none the less with a product to sell, a workman whose work consisted of applying paint to canvas in a manner

that would be satisfactory both to himself and to his customer. More often than not, he ran a "factory" staffed by his pupils. He was thought to be as necessary to society as the man who applied paint to the walls or brushed down the horses, no more and no less. However accurate Gill's picture, the fact remains that



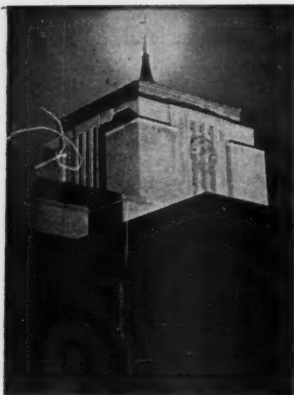
the artist, prior to the Reformation and the rise of industrialism, was a man with a recognized function, an acknowledged place in the community. His customers were princes, bishops, Popes, kings, but, more often than

not, his goods were bought to be placed before all the people, in the churches and public squares.

The Reformation turned the gaze of ecclesiastics away from art and toward doctrinal matters. After that last blaze of baroque glory brought about under Jesuit auspices, when all the arts were burnished and tempered to defend the faith, the artist lost his best customer: the Church. The ensuing social upheaval, its wars and the rise of the middle classes, cut the artist off from his other major support: the courts. The new society left the artist without a home. If he would have a recognized place in industrial civilization, he must become a technician, a designer of machines, or serve the machine as a propagandist for its products.

The artist, as such, was rejected by the new bourgeois society and he, in turn, either accepted his new role of draftsman or advertising tool, or rejected bourgeois society. If he had truly experienced the piercing sword of beauty, he often chose to express that vision whether society wanted it or not; not to give expression to that vision meant the suffocation of his deepest urge: the communication in love of the beauty he had seen. Art for art's sake became his cry, because there seemed to be no more art for God's sake or art for society's sake. In fact, the Romantic insisted on the opposition between esthetic and social values. Isolated, alienated, the artist could find comfort only in the belief that he pursued a higher calling than other men. Thus, the isolation was the soil out of which sprang, almost of necessity, an intense egoism. Oscar Wilde could declare that "the sphere of art and the sphere of ethics are absolutely distinct and separate," treating art as the "supreme reality and life as a mere mode of fiction." Whistler, who referred to the artist as a "monument of isolation . . . having no part in the progress of his fellow men," could claim that only an artist was properly qualified to judge an artist's work. The alienation gave birth to self-expressionism, to private symbolism, to an unintelligibility which compounded the existing situation.

By the beginning of the 20th century, the split was complete; the Dionysian and Apollonian elements of



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society were distinct and visible to even the most untrained eye. The left bank was the home of the Dionysian, the devotee of the darker and more mysterious side of man, the intuitional worshiper of creativity, the follower of private visions, the mystic of art. On the right bank lived the Apollonian element, those committed to the structured society based on legal formalism, devotees of institutions and conservative reactions, worshippers of money.

ARTIST VS. COUNTRYMAN

In our own society, the "beats" are an expression of this split between the artist and his countrymen. The "beat" has accepted the homelessness of the artist and proudly asserts his uselessness to an industrial society. But neither the Apollonian nor the Dionysian elements of society can really exist alone. Dead formalism, mechanical activities, canned reactions are the result of a totally Apollonian order: ancient Egypt and contemporary China illustrate this. And the forces of Dionysian current, unchanneled, are destructive of public order, make life impossible: the Reign of Terror, the blood purge that follows almost any revolution, is a moment when the dark restlessness of men finds its full release.

The balance between these two must be re-established and maintained, and we see today some attempts to heal the split. The Luce publications have been trying, with an undetermined amount of success, to educate the public to an appreciation of the work of the artist. Various museums are carrying on similar educational programs. More worthy of note, however, is the work of the large foundations, institutions peculiar to industrialism. Rooted solidly in the Apollonian order, they are supporting and encouraging young artists in their work. Brother Antoninus, for example, the best of the "beat poets," though he has not been in the North Beach area for some time, was the recipient of a Guggenheim Fellowship, which enabled him to devote a full year to his poetry. The renewal of interest in liturgical art, the growing number of contemporary churches using original works of art in preference to the mass-produced plaster abominations out of Italy, offer us further hope that the artist, the serious artist, may again find his rightful place in decorating the house of God.

Whether the foundations will become the princes and kings of our day, whether the revival in liturgical art will supply increasing numbers of our artists with more commissions, are questions difficult to answer at the present time. All of the effort must not be on the side of society and its institutions, however. The fissure between the artist and his society will close only when the artist, too, realizes that it is as a member of society that he functions. Fight it as he may, he is rooted in the world, he is a "being there," his work is social to its core.

Until the wound is healed, until the artist is once again at home in his society, we will have our "beats" voicing their protest, a little self-pityingly perhaps, against the society which has shut its doors tight against them.

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College Costs Money

William McInnes

COLLEGE EDUCATION costs today run high. Tuition, books, room, board and all the different fees add up to a staggering amount for many families. But few parents seem to grasp the fact that the education costs are, literally, just about half of the problem. After the family has scraped together the money for tuition and books (and room and board for resident students), they have paid for only about half of the expenses. It costs almost as much today to live at college as it does to get into the college. In September, as almost four million students trudged off to college, it must have been a sobering thought to parents and students alike that it will cost almost as much again in many instances to live through the college year as to get through the college door!

Today the colleges are crowded, and the desire for a college education is still growing among many families. Last fall, according to a survey by the Bureau of the Census, about 50 per cent of all graduating seniors in the country planned to go to college this fall—a higher number than ever before.

These young men and women just entering college are the offspring of our affluent society. They know nothing personally of the depression of the 1930's. They have grown up in an era of almost continuous prosperity and easy spending. They are burdened by no back debts, have no monthly rent bills to meet, have no installments on appliances to pay. Consequently, though they may have less money than their elders, they have more discretion as to the way in which they can spend it. They are free to pick and choose among the 1,001 wonders that pour forth from the magic lamps of modern merchandisers. And they intend to do so.

How much do students spend to live at colleges? The studies that are available show the figures are higher than most people would suspect. Indiana University surveyed its students twenty years ago and then repeated the survey in 1950-51. In the intervening ten years total spending had, as you might suspect, more than doubled. Most of this, of course, was due to the general increase in the cost of living for all items. But there also showed up a greater than average increase in the living costs at college. In 1950 men undergraduate students at the university were spending over \$1,400 a year, and over \$800 of this went, not to the school for an education, but to merchants for living

expenses. Food and drink were the biggest items of expense, followed by clothing, recreation, travel and personal care.

The next year the U. S. Office of Education sampled 110 colleges all over the country and confirmed the heavy spending of college students. The study also noted a wide range in the spending of different students. Some squeezed through college on less than \$200 a year; others managed to spend their way through more than \$5,500 a year. There are three general types of college students, the authors concluded: those on economy budgets, those on average budgets and those on luxury budgets. The first save a little on books and fees, but their biggest savings come on living costs. They are the students who cut down on their eating and drinking, bring their lunches from home, are rarely seen at athletic or social events, and manage to make old clothing do longer. The heavy spenders, at the other extreme, disgorge their allowances more lavishly on dates and social affairs, spend heavily on clothes and recreation, buy hi-fi sets, cameras and stacks of records. It was living costs which made the greatest difference.

Last fall a survey made by the author at a small Catholic urban college of 3,000 men students attempted to bring these studies up to date. The results confirm the earlier estimates of living costs. They show that the present-day college student, like his older brother, still spends heavily, and perhaps even a little more widely, while going to college. He still likes to eat and drink well, to be active socially, to travel widely and to be well groomed.

FOOD AND SOCIAL LIFE

First of all, the college student is good to himself. About one-third of everything he spends to live at college goes into his stomach. Eating and drinking make up the chief extracurricular activity of practically all male undergraduate students. They eat and drink at mealtime at school, between classes, at midnight sessions and even occasionally go out for a full meal at a restaurant. An average student can add about \$240 a year to his school bill solely for eating and drinking. It is an expense which cannot be overlooked, even though it is incurred only in small pieces.

Appetites grow with learning, too. Seniors not only know more than freshmen; they also spend more to eat and drink. The freshmen are heavy eaters between meals. But the seniors more than make up for it by buying more meals at school and away from home.

FR. MCINNES, S.J. who holds a doctorate in business administration from New York University, now teaches classes in marketing at Boston College.

By the time a freshman has become a senior, he may easily add another 30 per cent to his food bill without any noticeable difference in his eating habits or even in his waistline.

The modern college undergraduate likes to have a good time with others. He is social-minded and has the pocketbook to finance his intentions in appropriate style. After food and drink, his next biggest expense is for dating and social activity. This uses up another 20 per cent of his budget for living at school. Thus, over half of his budget disappears in eating, drinking and recreating.

When the freshman first appears on the campus, he goes a little slowly in making friends. At least, his bills for social activity are not as large as those of his more experienced friends. But with education comes a widening of his social horizons. His dating tends to become more frequent, and more expensive. The outlay for this activity grows almost two and a half times and reaches a sizable sum each succeeding year. The days of the shared ten-cent soda and the fifty-cent movie are gone. The bill for a single date today frequently runs up to \$10 or \$15. On a "special" weekend it may reach \$40 to \$50. The total bill for the year averages \$150, but may reach \$250 for more socially oriented students.

THE ROADSTER AND BRILLIANTINE

The college student also likes to travel around and this, too, costs him money. Especially when automobiles are used to and from college or are allowed on campus, the expense mounts substantially. The crowded parking lots at many colleges give silent testimony that fewer and fewer students feel comfortable without a car. Travel to school by bus or train is passé to the younger generation. They much prefer to own, or at least to operate, their own cars. This, however, adds new costs to college life. Gas and oil to get to school may cost up to \$120 a year, which may be partially offset by car-pool contributions. But a new expense also enters here. Young people who have the use of cars evidently don't like to see them stay idle in the garage when not being used to travel to and from school. The very presence of the car invites further use. The result is that the expense for travel other than to and from school must be added to the yearly bill, and this item is as large as the necessary travel to college.

The desire for private transportation grows with each college year. More freshmen than seniors ride the bus and train. But seniors pay the price. They spend over three times as much for their cars as do the freshmen. Their total bill can reach as much as \$250 a year, not including any extraordinary repair and maintenance bills or the costs of putting the vehicle on the road. For all students who have cars the average yearly cost of operating them for all purposes amounts to \$240.

Another important item in the student's budget is personal care. This includes cleaning bills, barber fees and tips, and the countless quarters put into automatic laundries. The individual outlays are small, but they do continue to add up, because personal services are

expensive today and college students use them widely. Besides these services, the cost of personal care includes all those lotions, powders, deodorants and lathers which the advertisers assure the student he must have on his shelf or, at least, hidden in his drawer. No one item is an important expense. But every week about three-quarters of the students are spending some of their petty cash on one or two of these products. The total bill at the end of the year—completely unnoticed—may climb up to \$64, even for the student who is not making a feverish bid to be the outstanding personality in his class. And this is also an expense that grows during the years of college. The average freshman spends \$1.80 a week to take care of his laundry, dry-cleaning, barber and drugstore needs. By senior year his weekly bill has gone up by 25 per cent. Today's student insists more each year on being well groomed. His insistence is translated each year into mounting expenditures and bigger bills.

FLANNELS AND WHITE BUCKS

Other prominent living expenses in the college student's budget are clothing and medical care. Clothing is expensive, but not frequently purchased. Even after a freshman has bought all the visible requirements that will permit him to fit into the social as well as the educational framework of the campus he has chosen, he may find himself spending upwards of \$110 a year for things he still either needs or wants. The medical expense of college students is composed of two very different categories of items: expensive but infrequent doctors' and dentists' bills; inexpensive but more frequent medicines, vitamins and pills. Fortunately, this expense, in total, does not seem to increase in the college years. Seniors are just about as healthy as freshmen and not much more prone to the lures of well-advertised drugs and cures. But this expense varies widely for individual students. It may run anywhere from \$10 to \$150 a year. The average expenditure per student is \$35.

These, then, are the living costs incurred by the modern college student. He spends freely; he spends widely. He not only gets his education; he lives well while doing so. He is not cautioned by any overhead or fixed costs, so he is much freer than his parents and older acquaintances to eat, drink, have a good time, take good care of himself, travel and buy the little things he desires. Admittedly, these figures are more suggestive than definitive. They do not take into account regional differences or family-income differences among the students. Further, it is impossible to add up the individual items to reach a total living cost for any one student, because of the individual differences between students. Some don't smoke, but do own automobiles; others don't own cars, but do smoke. Some just don't care for social affairs; others do, but they economize in some other direction. But the figures do show the relative magnitude of expenditures. And they do suggest that some items—notably snacks between meals, general travel and medical care—at least should not increase with each year in college. On the other hand, the expenditure for eating and drinking,

clothing, social activities, personal care and travel by automobile to and from school can be expected to increase as a young man progresses toward his college degree. For these categories, freshman year merely marks the beginning of increasing bills.

Parents and students alike, therefore, should include in their planning for college the living as well as the educational costs of going to school. The living costs may not show up in one bill, as does the slip from the

treasurer's office. They are, however, none the less real, and they add substantially to the total bill for a college education. Many parents, according to a recent study by the Ford Foundation, underestimate the future education costs of their children. It is even more probable that these same parents will almost completely ignore the living costs of going to college. As they step up to the college treasurer's window, then, they should remind themselves that the bill is still only half paid.

State of the Question

REFUSES TITLE OF SPACE-AGE SIMPLICIUS

A recent (9/17) provocative article by Fr. Thomas J. Cunningham, O.P., professor of mathematics at Providence College in Rhode Island, took aim at John Julian Ryan's earlier study, "Are We Miseducating Our Scientists?" (1/30/60). Here Professor Ryan defends himself, with support from two other readers of the two articles.

TO THE EDITOR: In his recent article in AMERICA (9/17/60) on "The Scope of the Liberal Arts," Thomas J. Cunningham, O.P., labels me a pseudo-Aristotelian-Thomist traditionalist worthy of the name of Simplicius. I believe that I do not deserve such an honor. May I make an attempt to say why?

I am not too sure that I follow Fr. Cunningham's line of argument as closely as he might wish, but I think that it comes down to this: Recently there have appeared those who affect, like the Simplicius of Galileo, to represent the traditional Aristotelian view while actually traducing it. Mr. Ryan seems to be one of these counterfeit spokesmen of a noble tradition. His heart is in the right place, but in trying to prove his point that the fine arts are basic, he misinterprets both Plato and Whitehead, even as he claims for the fine arts effects which every sensible intellectual knows they should not be given. A review of the history of the liberal-arts tradition shows that Mr. Ryan has gone back on it. The great product of a true liberal arts education is a man who is "able to form a fair offhand judgment as to the goodness or badness of the method used by a professor in his exposition." He should be able to do this

in all or nearly all branches of knowledge. . . . On the other hand, to terminate one's studies at the

level of poetic or rhetorical representations of reality, to offer as paradigms of culture men who possess only this limited background, is to return to that inversion of the intellectual life which Plato stigmatized as sophistry. It is to perpetuate a false duality in culture, it is to talk like a space-age Simplicius.

Let's Look at the Facts

First of all, I do not pretend, nor have I ever pretended, to be an Aristotelian-Thomist traditionalist or, as another writer has called me, a medieval historicist. I have no more desire to be considered ancient, medieval, Renaissance or modern than I have to be called space-age, whatever that means. I am not in the least interested in being traditionalist; I am only interested in being Catholic and right. Moreover, I, too, consider the argument from authority to be the weakest of all arguments—even when the authority is a great historical one. I expect my arguments to be demolished, if they can be demolished, not by reference to a pattern of belief to which I should supposedly conform, but by logical analysis and testing. I do not, for instance, care very much whether the fine arts were identified historically with the liberal arts.

Nor did I attempt in my article to discuss these matters *ex professo*. My

intention was simply to suggest that the course of studies laid out by the President's commission (and its motivation) was dangerously inadequate and possibly self-defeating. I simply wanted to say that to leave out the fine arts, or not to prize them as basic, was to fly in the face of ancient practice and modern theory. (Fr. Cunningham seems not to have understood the word "basic"; it refers to something as affording a foundation, not as affording a superstructure. I am sorry I used so obscure a term.)

My reference to Plato was a kind of *sed contra* with a *fortiori* weight: if even Plato saw the necessity for dancing, so perhaps should we. I am quite willing—I have contended for this publicly—to have students enter the Academy only under "the arch of geometry." But I am not willing to have them considered true Platonists if they do not enter gracefully. And I wonder how many of Fr. Cunningham's traditionally educated professor-judgers can do that. And will the kind of educators he has in mind ever really take Plato seriously on this point?

As for Plato's quite inconsistent treatment of "image-makers," I need only point out the strange fact that he is the only great philosopher who wrote philosophy fictionally, that he used myths for bringing home many of his most profound truths, and that he expected his philosopher-kings to be superb myth-makers. What he really condemned in the poets was the impurity of their theology, not their myth-making.

But, Plato or no Plato, the point is that there is a direct connection between the cultivation of the senses (especially the kinesthetic and the static) and the refinement of the cognitive sense (the passive intellect). No; that is not a mistake. As St. Thomas

says explicitly and Peghaire has shown clearly, there is a distinction between the passive intellect, or cogitative sense, the active intellect and the possible intellect. And the cogitative is the basic power in scientific hypothesizing, discovering and symbolizing.

Fr. Cunningham thinks very little of my assertion that it is through the fine arts that men are inspired to heroism. It would be interesting to learn what he thinks does inspire them—treatises on logic, psychology, cosmology, metaphysics, ethics, physics, chemistry and biology? Do they march to battle chanting the *pons asinorum*?

It is also hard to imagine what he makes of the Church's demand that he read almost an hour of David's poetry every day, thereby prolonging, let us hope, his study of poetry throughout his whole life. Or what does he make of the fact that in the forthcoming rubrical changes in the recitation of the Divine Office it will be the prose that will be cut down, not the poetry? As I have written elsewhere:

To what scientists, indeed, can we turn today for answers to such questions as: What is the meaning of life—what is it all about? How can we best use our discoveries for contemplation and for charitably fostering the growth of the Kingdom of God on earth? How may we best do away with usury and enable men to lead profound lives of Christian poverty? How is man inspired or perverted by the romance of reality? What do we mean by the mystery of the human heart, and how does it show itself most typically in our lives? What can we do as a people in expiation for all the wrongs that we have as a people committed? How can we best, here and now, live up to, develop, make avail our heritage of chivalry, courtesy, love of freedom, sanctity?

If it be objected that these are matters for the theologian, the question still arises: whence, basically, will the theologian derive his answers if not from the most profound poetry of the Bible (as St. Thomas in the *Summa*, I-I, articles 9 and 10, recognizes it to be) as well as from the "real" poetry of the liturgy?

Moreover, as Fr. Cunningham must know, recent biblical study has shown that, to appreciate the Bible properly,
(Continued on p. 220)



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(Continued from p. 217)

even to get at its literal sense accurately, we must take into account the literary genres that enter into it and learn to adopt the proper poetico-fictional attitude toward its idiom. Who is going to teach such things—high school teachers of English? Or will college teachers of religion give a side course in fiction?

Five Pointed Questions

Perhaps Fr. Cunningham will be kind enough to give his answers to the following questions: 1) Since the "age of precision" ends with either grammar school or high school (which?), does he think that we should abolish the literature, music, fine arts and drama departments in our colleges? 2) Does he believe that Homer, Aeschylus, Dante, Shakespeare, Michelangelo, Mozart, St. Francis of Assisi and Lincoln would not have been esteemed by Plato as the great men they were? 3) Does he think that the word "basic" means "ultimate and comprehensive"? Or does he think I do not know the difference between these terms? 4) Are the men I quoted right in saying that "esthetic sensibility" is a requirement for the great scientist? 5) Does he know of any other way of nourishing and sharpening that sensibility than by the fine arts? Does he know any better way? 6) Who is perpetuating a false duality in our culture—the man who treats the fine arts as the mere handmaidens or the man who treats them as the sisters of the sciences?

Finally, may I point out that my phrase "liberal arts" does not mean "the liberal arts" and certainly does not mean "the liberal arts as traditionally defined." It means studies leading to various forms of skill (since art means skill) as pursued under conditions of leisure, hence in accordance with fundamental principles rather than mere rules of thumb. Not once in my article did I talk about the liberal arts in the sense in which Fr. Cunningham uses the term. Considering my purpose in writing the article, I do not see any particular reason why I had to mention them.

I hope all this clears the air, and that it serves to rid me of the accusation of parading as a Thomist. The only person I am parading as is myself.

JOHN JULIAN RYAN
Goffstown, N.H.

TO THE EDITOR: In reading Fr. Cunningham's attempt to swing the pendulum to the other side of the argument over just what constitutes "The Scope of the Liberal Arts," I was struck by two aspects of his article which need comment.

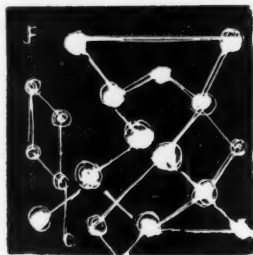
The first is his indiscriminate categorization of poetry and the other arts to "moments of relaxation and leisure," thereby suggesting that diversion is their primary value. This assertion that the artistic expressions of man, not being scientific, are merely so many idle pleasantries with which to dally is an attack upon the arts that began with scientists in the 17th century and continues to be the attitude of many scientists. This is lamentable indeed, but not because the poor artist is indefensible. His power will continue to capture the eyes, ears and hearts of human beings with a captivation that has always made the imagination the memorable hero in the drama of human consciousness.

What is lamentable is that those whose deliberations are primarily experimental, factual and divisional should have lost the central human insight that the human spirit demands a universe into which it breathes order, purpose, meaning and beauty. Moreover, only the artistic act does this, for it is the unifying power of the imagination which uses this real world of experience with the deeply personal, essentially human response to existence. Scientists do not glory that they are aware; they take awareness for granted. The artist is acutely aware that he is aware; therefore, he builds a monument to his human nature—a harmonium of his creative being which bespeaks, imitates and reflects his visionary supremacy. I must agree with John Julian Ryan that what our potential scientists need is a greater refinement of their awarenesses of human response to life as a totality, whatever anatomy they are studying, and that "these things can best be done through poetry, music and the fine arts generally."

The other aspect of Fr. Cunningham's article which struck me as ambiguous and wrongheaded was his constant association of the term *science* with physics and mathematics as well as theology and morality. I am quite aware that he has some rights historically and etymologically in this association. However, he certainly knows that this

term is today exclusively relegated to the experimental and that persistent use in this ambiguous fashion not only fails to give status to the moral and theological disciplines, but clutters the whole discussion somewhat fruitfully going on between philosophy and science. On the few occasions that I have had to discuss the writings of Fr. Teilhard de Chardin with theologians, this anachronistic meaning kept intervening so much that I felt like writing to Vance Packard to suggest that he left out a chapter in his book.

The easy association of theodicy with physics was considerably easier in the tight little world of Aristotle, as was the case also with the theology of Aquinas and the physics of Ptolemy. To ask a student today to enter into the



buffer world of these two areas is rather forbidding unless he is exceptional, for he will soon come to his mentor's bafflement. Finally, a much more fruitful association is obtainable between theology and the imagination, for theology is the revealed vision of the world and art is the imagined—Pyramus and Thisbe at the chink in the wall of time. Lest Fr. Cunningham be disturbed, I am quite willing to be told by the mathematician of the wall's circumference and by the physicist of the wall's electronic structure. I am not ready to concede that a sonnet on the human discomfiture at the smallness of the aperture is merely a trivial aside, for the poet really takes its measure.

D. A. DOWNES

Seattle, Wash.

To THE EDITOR: It was truly disheartening to read Fr. Cunningham's evaluation of literature in his "Scope of the Liberal Arts." Of course literature has no monopoly on the liberalizing process, in spite of the insistence of some of its more misguided promoters. Nor can it be expected to occupy the domi-

nant position in an age which is so completely and dramatically orientated toward science. But it certainly deserves better than it received at Fr. Cunningham's hands.

His relegation of literature to the beginning years of education and thereafter to periods of "relaxation from intellectual labors" is based on the authority of Plato, Aristotle, St. Thomas Aquinas and St. Ignatius Loyola—a rather formidable array of minds. But it is not enough to quote traditional authorities in this matter. Our conception of the nature and meaning of poetry and of the literary imagination has evolved enormously since the beginning of the 19th century, and still is evolving. The recent works of Jacques Maritain (*Creative Intuition in Art and Poetry, The Responsibility of the Artist*) and William Lynch, S.J. (*The Image Industries, Christ and Apollo*), are brilliant examples of the concern with which serious thinkers of our own day view literary problems.

Fr. Cunningham observes that "the subjects which comprise the liberal arts are progressively more scientific in character as the student matures." This process, he feels, seems to stem from man's very nature. The knowledge of man's nature, however, can come only through our concrete experience of individual men, an experience which gives us considerable pause in the face of Fr. Cunningham's remark. It is true that the cultural schizophrenia to which he points is deplorable, but are we going to cure it by enrolling all of our students in curricula which are "progressively more scientific in character as the student matures"? Of course we must take a vital interest in all the branches of knowledge, but it is not inconceivable that some of us might care to focus the greater part of our interest and time on literature rather than on one of the sciences.

In spite of Fr. Cunningham's observations and of the tremendous admiration which I have for the sciences and for all that they are accomplishing, I shall still wait a few more years—perhaps until all our literature is being produced by electronic brains—before I give up on Donne, Hopkins, Salinger et al. That just seems to be my "nature."

RICHARD WOLF, S.J.

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When Britain Seemed Not to Care

THE DIPLOMACY OF APPEASEMENT
By Arthur H. Furnia. The University Press
of Washington, D.C. 454p. \$6

Dr. Furnia demonstrates that the Anglo-French *entente cordiale*, which is the key to Western strength now as from 1918 to 1938, had little of *entente* and less of cordiality about it in the critical inter-war years. This was due fundamentally to geopolitical factors. Britain's interest in continental Europe lagged at the Rhine and became increasingly ephemeral with each step eastward. France, deprived by Britain at Versailles of a buffer state on the Rhine, sought to redress the balance with Germany, to whose attack it was exposed, by compensatory alliances and was thus drawn eastward.

Moreover, the "insular" mentality of the British and the "landlocked" orientation of the French were too deeply ingrained in the character of each nation to permit a ready compatibility of foreign policy. The consequence was that the *entente*, when it existed at all, was highly illusory. There were wise men on both sides of the Channel who tried to prop it and patch it and cover it with multilateral accords. What was never in place was the base brick of British military support of France, which was over-extended politically and militarily, beyond the Lowlands to the Rhine.

It makes fascinating reading to retrace the rugged road from Versailles with the startling signposts and the incompetent guides, only to wade at last at Munich in the slough of appeasement, which decisively altered the balance of power, obliterated the French security system, pulverized such little understanding as existed between Britain and France and convinced the cautious German General Staff that Hitler's (not to mention Stalin's) contempt for the *entente cordiale* was well founded and Germany could take the risk of war.

Dr. Furnia does not even allow Neville Chamberlain, the author of appeasement, the merit of sincerity. He shows him to be a man of appalling ignorance and of petty parochial outlook who pursued shabbily a goal whose complexity he could not begin to understand.

The author then follows, with a rich abundance of documentation, every thread in the tangled web of appeasement leading from Chamberlain to the

Germans, the Italians and the French who were to be the partners with Great Britain in his Four Power Pact. He shows how Edouard Daladier, the French Premier, was stabbed in the back by his Foreign Minister, Henri Bonnet, who was in secret league with Chamberlain. He unfolds every sordid detail of the Chamberlain-Bonnet betrayal of Czechoslovakia. He tells how the British Prime Minister planned and plotted the final *coup de grâce* with heavy-handed duplicity.

As the shocking story is unfolded, we pause at a report by Ambassador William C. Bullitt of his conversation with Premier Daladier on the eve of Munich, September 27, 1938. Daladier, weighing the ultimate consequences of the action of that day after a war which he believed inevitable, quoted Napoleon's prediction at St. Helena: "Cossacks will rule Europe." The Communist "Cos-

sacks" rule a great part of Europe today. If they are not to rule the rest, a potential aggressor, as Dr. Furnia proves conclusively, must be convinced that London stands foursquare with Paris and not half a square or no square at all. West Berlin is substituted for Czechoslovakia at the present juncture. The course of appeasement and *modus vivendi*—meaning an abandonment of a military commitment—leads, when we deal with an aggressive expansionist power, be it Nazi Germany or Soviet Russia, to moral and political disaster.

As Dr. Furnia observes: "Postwar French statesmen can hardly be expected to rationalize away the bitter irony which saw Mr. Chamberlain repudiate the diplomacy of appeasement in favor of a French-inspired resistance policy too late to save the *entente* from military disaster." They hear the echo ringing down the years of Neville Chamberlain's radio speech of September 26, 1938, in which he said the British people could not be expected to involve themselves in a war because of "a quarrel in a faraway country between people of whom we know nothing." Berlin?

ROBERT PELL

School Policy and Goals in the USSR

THE POLITICS OF SOVIET EDUCATION

Ed. by George Z. F. Bereday. Praeger.
218p. \$6

THE CHANGING SOVIET SCHOOL

Ed. by George Z. F. Bereday, William W. Brickman and Gerald H. Read. Houghton Mifflin. 514p. \$4.50

Two new books which are of interest to specialists and laymen alike have been added to the expanding literature on Soviet education. Both have the common feature of being products of a collective effort. *The Politics of Soviet Education* is a collection of eleven essays authored separately. They were originally prepared for a conference at the Institute for the Study of the USSR, an organization of Soviet refugee scholars, held in Munich, Germany, in July, 1958. *The Changing Soviet School* is also a collective undertaking, authored jointly by a group of some 70 American educators who visited the Soviet Union as a traveling workshop in the fall of 1958 under the auspices of the Comparative Education Society. Both books shed additional light on the protracted controversy of "the Soviet commitment to education."

Although some topics are repeated in

the two books, the volumes largely complement each other. *The Politics of Soviet Education* concentrates on selected topics, with more or less rigorous research into primary Soviet sources. *The Changing Soviet School's* claim to strength is the record of firsthand observations made by members of a touring seminar, though it also calls upon primary and secondary sources for substantiation of the facts rather than merely relying upon hearsay evidence of official Soviet chaperons.

Both volumes deal with the general structure and operational features of Soviet schools. Totalitarian Communist planning of education is the major theme. *The Politics* contains a thought-provoking essay (Chap. 4) by George Z. F. Bereday, "Class Tensions in Soviet Education," which contrasts the desire of the Soviet population for more and better education with the unwillingness of Soviet planners to expand upper secondary and higher education. This theme is repeated briefly in *The School* (Chap. 1). The latter subsequently presents the background of the present Soviet educational setting in a concise and eloquently written summary (Chap. 2-4) of the history of education in Russia and the USSR by

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W. W. Brickman. *The School* discusses the Soviet school administration, while *The Politics* offers a complementary essay on "Party Control Over Soviet Schools." On balance, it is shown that passive educational administration practices are subjugated to the will of the state and party.

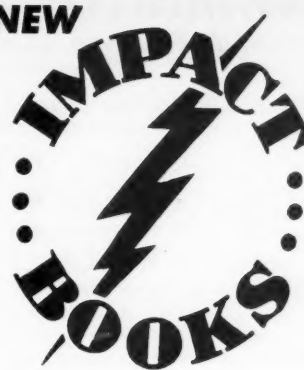
The Politics singles out teaching in two areas—history and polytechnical instruction—as examples where dogmatic propositions come to the fore. The changing emphasis on polytechnism is related to the present school reform as well as the original Marxist tenets of educational philosophy. *The School* discusses educational practices on a broader plane as observed by American educators in Soviet classrooms. The question it focuses on is whether a strictly disciplinarian and "grade achievement" approach in Soviet school practice produce the desired result—a better educated pupil. Aside from pointing out various flaws (grade chasing, cramming for examinations, excessive oral drills and classroom exercises), the answer is obviously not forthcoming: better educated for what? The Soviet school does not seem to teach students how to think and reason in social sciences, the humanities and the like. But isn't this "better education," Soviet style (except for scientific and technical rationality the student should not be made to think)?

On one topic—foreign language instruction—both volumes provide unique insights. *The School* does this from the point of view of classroom practices, and *The Politics* through an eye-witness account by D. Burg, a former student at Moscow University and a recent defector to the West. Both sources agree on the inefficiency of Soviet foreign-language instruction in teaching the spoken language, but both overlook the point that this aspect is only a secondary aim of Soviet language instruction, which emphasizes rather reading and translating skills required above all by the regime for the exploration of foreign technical literature.

The Politics does not, for the most part, treat methods of instruction, while *The School*, reflecting the interests of the visiting American educators, dwells at great length on the Soviet methodology of teaching. It heavily scores Soviet "traditionalism" for its inefficiency, likening it to a "parrot" technique.

Neither of the volumes comes to grips, however, with one of the unique features of the Soviet educational effort—the overriding scientism on all levels of schooling. It is this scientism, as pointed out in the essay by A. U. Flor-

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idi, S.J., of the Pontifical Russian College in Rome, in Chap. 5 of *The Politics*, that makes for the backbone of the materialistic and antireligious education of Soviet youth. The Soviet aim remains to educate technically competent but politically and ethically ignorant human beings. As has been noted by many other observers, the emphasis on science education in the Soviet school serves the utilitarian ends of the Soviet vocational, technical and scientific manpower buildup. This major problem is barely mentioned in the treatment of Soviet higher education in *The School*. It is also left out of consideration in *The Politics*, though the advanced-degree training programs are skillfully discussed in sociological perspective by M. Field (Chap. 11).

An outstanding essay in *The Politics* is that by N. Dodge on the training of Soviet secondary school teachers. It stresses the strong subject-matter preparation given to Soviet teachers (more extensive in Soviet universities than in pedagogical schools, though in both cases substantially greater than in American teacher-training establishments), with rather modest pedagogical (methodological) training. This is viewed as



an asset in the Soviet educational setting. *The School* emphasizes the same aspect with the somewhat longing sentiment that, after all, the Soviets have methodology and practice teaching too, but perhaps not enough of them.

Both books touch upon the various inadequacies in the Soviet educational effort—from the shortage of classrooms and dilapidated buildings to the stifling influences of political dogmatism and lack of flexibility due to centralized control over the schools. The subjects of character training and moral education culminate the discussion in *The School*, with a pointed defense of freedom: "To equate morality with unquestioned obedience to a code of conduct determined by a totalitarian authority is to endanger the whole of moral life and the whole essence of humanity" (p. 449). In this vein, both studies attest vividly to the fact that Soviet education, despite the ubiquitous political education for pupil and citizen alike, is still far from successful in producing a "new Soviet man."

NICHOLAS DEWITT

THE DIVINE MILIEU

By Pierre Teilhard de Chardin. Harper. 144p. \$3

Like many great spiritual documents, this little book, composed thirty years before the author's recently translated *Phenomenon of Man* (Harper. 1959), is the fruit of an experience. It is not, nor does it claim to be, a treatise on the spiritual life. It reflects, with eloquent intensity, the particular inner problem of the priest and the learned researcher. This problem arises from a threefold passion: an *intellectual* passion, that of a born and professionally rigorous scientist; a *moral* passion, which urged him to settle for himself and others the supreme moral rightness of his passionate dedication to learned investigation; and, finally, a *spiritual*, authentically mystical passion, a burning thirst for the living God, as revealed in His Son Jesus Christ and made present to us by His Church.

During long hours passed in the immense solitude of the desert regions of China, the author's meditations turned upon a double query, or rather on the two aspects of one and the same query. What is the ultimate value of man's earthly achievements, in the sight of eternity and the final consummation of the world? Is it to be gauged solely and merely by our good intentions, or does our human *work*, our *opus*, form part in some way of the great divine *opus* unfolding in the remotest reaches of the majesty of time and space? "All over the world, men are toiling—in laboratories, in studios, in deserts, in factories, in the vast social crucible." Is this "ferment that is taking place by their instrumentality, in art and science and thought," part of the substance of Christ's eternal kingdom? Are its seductions necessarily delusive?

On the other hand, what is the answer to the pressure of human "diminishment"—the presence of evil and of undoubted malignant spirits, the empire of sin, of suffering, of inexorable death, the possibility of total failure and eternal loss? Can one and the same mystery enable the human pilgrim rightly to appraise the good, and gloriously to transcend the horror that ever drives in upon him?

Fr. Teilhard found the answer to this twofold question in the depths of the sacramental mysteries of the Church, centered in the Eucharist, through which we have access to the redeeming sacrifice of the cross. In death, God "must break the molecules of our [physical] being so as to recast and remodel us" and the entire visible

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world. Through purity, faith, fidelity and charity His image is re-created in man.

In his own way, and in his own highly distinctive idiom, Fr. Teilhard spoke the language of St. Ignatius Loyola, that of "seeing God in all things"—the "divine diaphany," as Teilhard calls it—and the language of the great mystics of the Church. He defended himself tooth and nail against the absorption of the human personality which threatens inexperienced mystics with "the inchoate sense of the All." Their gropings, he says, "often meet with nothing but a metaphysical phantom or a crude idol. . . . The false trials of pantheism bear witness to our immense need for some revealing word to come from the mouth of Him who is." Indeed, the more we are mystically united with God, the source of our life and being, the more will we each achieve our own unique and individual personality.

In a few passages, the author lays himself open to criticism, especially if these are taken out of their context. Such would be, for instance, his lyrical and superfluous hymn to "matter" (p. 87), which reflects merely his enthusiasm for God's precious gifts, not a "materialist point of view." Or his use of the term Mystical Body (p. 101), which lacks the precision that he could have later obtained from Pope Pius XII's encyclical, *Mystici Corporis*. The reader then will naturally inquire, how does this book relate to *The Phenomenon of Man*, which has occasioned no small controversy (See AM. 4/30, pp. 187-89). But the *Phenomenon* is more than merely a scientist speaking. It is a highly daring projection of a particular and scientifically verifiable vision of the evolutionary phenomenon into a prophecy of the future of human society and of the ultimate cosmogony in the light of revealed doctrine. Its starting point, its presuppositions, are contained in *The Divine Milieu*. Hence the importance of the *Milieu* for the understanding of the *Phenomenon*. If I may hazard a purely personal opinion, it was the misfortune of Père Teilhard—due perhaps to the spiritually isolated, restricted atmosphere in which his last years were spent—that the rich doctrinal balance of the *Milieu* was somehow lessened in the much later work. Hence certain inaccuracies of expression in the later work that the author's critics can readily seize upon. Be this as it may, *The Divine Milieu* stands squarely upon its own. It is my conviction that the spiritual treasures of this remarkable little

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volume will be increasingly appreciated by an ever widening circle of readers—both those who read in the full light of their faith and those who are still groping for the answer to the questions which the young geologist asked himself long ago.

JOHN LAFARGE

THE SNAKE HAS ALL THE LINES
By Jean Kerr. Doubleday. 168p. \$3.50

They'll undoubtedly make a movie called *The Snake Has All the Lines*. The title alone guarantees that. Besides, that is what they did with Jean Kerr's first book, *Please Don't Eat the Daisies*. A silly thing it was, too—the film, I mean.

But I digress. The point is, don't bother with the movie, just read the book. For one thing, it will console you to learn that life can be frustrating even



in Westchester County, N.Y. Then again, you will find it instructive to observe what a clever woman with a sense of humor can make of the normal vicissitudes of suburban existence. Best of all, you'll laugh often enough and hard enough to forget your own troubles for a while.

Not that the book is all suburbia and its trials. Mrs. Kerr again exercises her gift for parody, as she formerly did on Mickey Spillane, this time on Vladimir Nabokov's *Lolita*. Not many critics could sum up that piece of literature as well as she does in just one line attributed to Humbert Humbert: "An unlikely story, you say, but you may have observed how it sells."

Mrs. Kerr has a keen eye for the ridiculous side of the being who is little less than the angels. As she says, Adam is the star of the show, but the snake has all the lines. In this book, Eve writes the script—and very cleverly, too.

FRANCIS P. CANAVAN

THE SOLDIER

By Richard Powell. Scribner. 376p. \$4.50

Since several novelists have already gone over the battle action in the South Pacific during World War II with the thoroughness of professional sappers, one supposes that any other novel on the same subject would be only repetitious. Perhaps it is for this reason that Richard Powell sets the action of his novel in a mythical battle area, the

Lower Pacific Command, which, despite the usual rain forests and Polynesians, presents opportunities for originality which familiar theatres of war cannot provide.

Powell's locale, however, seems virtually the only invented detail in his book. He manifests a mastery of the structure and situations of military life in wartime, and a grasp of the subtle misgivings and resources of men under stress. From the first page, he proclaims a competence and authority that persists, undiminished, throughout the book.

The reader should not be troubled by the extraordinarily fortuitous circumstances which give Gen. William Farralon, the hero, the chance to undo all the mistakes of his past life, nor even by the interpolated love affair which is the only feature of the South Pacific novel Powell has failed to sophisticate. Farralon is a complex creation who presents simultaneously a legendary image to his command and an archetypal image to the reader. He is the embodiment of man's struggles for integrity and attainment. The story sustains throughout, without sensationalism, a high pitch of excitement. And it leaves us at last with the realization that the writer who seeks to depict not the common frustrations of mankind but the awesome aloneness that authentic achievement brings, is confronting his readers with the most stupendous of human adventures, man's quest to know the rarity of his own soul.

JOHN J. McALEER

THE WINTER AFTER THIS SUMMER
By Stanley Ellin. Random House.
399p. \$4.95

When the fraternity house caught fire, Daniel Egan fled, leaving to perish in the flames Ben Gennaro, his roommate and childhood friend, a hero of the football field and the Korean War, and the brother of the girl he loves. On this Conradian note the book begins, and it does not end until Egan has shaken from his back the incubus of fear and guilt.

Although friends and relatives raised questioning eyebrows about his inexplicable desertion of his friend, no one exerted pressure on him to confess and do penance. It was Egan's own decision to quit college and to forego the "main chance" that his father's wealth and connections opened up for him. He rents an apartment in a Brooklyn rooming house and takes a lowly job in a shipyard.

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enough, for it is here, in this transitional world between the sea and the land, that he meets the people and has the experiences that enable him to work out his redemption. He comes to know himself—a knowledge that all of us must achieve lest we slip into nonsense and eventually nonentity.

Mr. Ellin tells the story from three different points of view. The first and the fourth sections are told from the point of view of Daniel Egan; the second from the point of Barbara-Jean Avery, the baby-doll bride from the Florida Keys, who despite her provocative beauty and ingenuous adulation of the dead Jimmy Dean remains a stranger to the mysteries of love; the third from the point of view of Michael Avery, the evangelistic barge captain whose smoldering jealousy of his wife hastens the narrative toward its climax.

Unlike the multiple points of view that Faulkner used in *The Sound and the Fury*, the shifting narrators in this book do not review the same chain of events but pick up the story at successive stages. Interesting as this technique is, it tends to blur the focus, so that we sometimes forget whose story this is.

This is a refreshingly affirmative book about a character whose natural bent is negative. In dialogue that is bright and brittle without being smart and mannered, with characters who are individualistic without being eccentric, through action that is realistic without being smutty and depressing, Mr. Ellin hymns the dignity of labor and the hope of the human condition.

EDWARD P. J. CORBETT

JOURNEY INTO SUMMER

By Edwin Way Teale. Dodd, Mead.

366p. \$5.95

The reader making this 19,000-mile journey with Edwin and Nellie Teale will find it a most enriching and enjoyable esthetic experience. The author, recipient of the John Burroughs Medal for distinguished nature writing, is not only one of America's most able naturalists; he is also a most talented writer and photographer, as witnessed by the 53 superb plates in this volume.

The book is essentially a naturalist's travelogue of a trip from New England through the Great Lakes country, westward through Montana, the Great Plains and the Southern Rockies. Teale's vast knowledge about, and his exuberant love of, every facet of nature reveals to the traveler the beautiful and awe-



inspiring face of America in summer. "Each section of the country stimulates some special kind of interest. The bare, dry Southwest lies outspread like the pages of a geology textbook. The clothed green hills of New England stretch away, an inviting guide to botany."

The key to Teale's genius and warmth as a naturalist is found in this statement: "Long since I have learned whatever has life has individuality. No two ants, no two sparrows, no two cows, no two children are ever identical. It is our lack of perception that leads us to conclude that all bees in a swarm, all fish in a school, all sheep in a flock are just alike."

The reader who will allow himself the pleasure of traveling with Teale to Smuggler's Notch, Niagara Falls or Pike's Peak will find that ferns and terns, field mice, bird's-eye maple, mayflies, fireflies, mosquitoes and fossil dragonflies are not merely interesting curiosities. Seen through the author's perceptive and sympathetic eyes, all these forms of life are part of a pattern of beauty overwhelming in its grandeur. Teale has a thorough mastery and love of his subject, and the genius of a poet for expressing the beauty that he sees and feels.

Journey into Summer has been one of my most outstanding reading experiences. The price of the book is an excellent investment in the appreciation of the greater values of life.

JAMES W. SKEHAN

Rome for All

ROME FOR OURSELVES. By Aubrey Menen. McGraw-Hill. 244p. \$15

It would be difficult to find a more beautiful collection of pictures. The 151 plates, including 41 in color, measure 10" x 12". The text, which exposes the "myths" of Rome, "early" and "modern," is funny at first, but by the time one reaches the very defective history of early Christianity recounted in these pages, and the subsequent fantastic story of Church and State according to Menen, one's laughter will very likely have changed to anger. It soon becomes clear that history and archeology are abandoned for a naive and witty reconstruction that the author apparently takes more and more seriously. It is easy to abandon him, however, for the superb pictures which tell the story in their own eloquent way.

THE WORLD OF ROME. By Michael Grant. World. 322p. \$6.50

The President of the Queen's University of Belfast here gives us a book that covers the period from the Gracchi to Emperor Caracalla. There are 64 pages of black-and-white photographs, but it is the text that matters in this case. The brutality, cultural accomplishments and economic problems of the Romans are expertly explained, and there is room along the way for mention of ancient Roman tennis pros, removers of superfluous hair, Nero's town planning with its basic structure of the tenement house, and government regulations to replace "irregular private enterprises" (that's Tacitus there!). One thing that emerges clearly is the way the Romans rose above racial and national prejudices to make conquered people citizens.

JULIAN THE APOSTATE. By Giuseppe Ricciotti. Transl. by M. Joseph Costelloe, S.J. Bruce. 275p. \$4.75

This book, packed with facts, is full of "flame bursting from ashes." It bristles with names of people and places and Latin terms, but it is very easy to read. The author probes deeply into the reasons for Julian's apostasy and gives all the extraordinary details of the religion this Roman Emperor envisioned. It is often impossible to distinguish between truth and calumny in the records about Julian, but Abbot Ricciotti is able to make good judgments about many items (for example, the supposed abortion and the subsequent death by poisoning

of Helena, Julian's wife in the days when he was governor of Gaul). We know, too, that Julian's first step against the Christians was to get them out of the schools.

THE ORIGINS OF ROME. By Raymond Bloch. Praeger. 212p. \$6.50

Again, it is the text that matters, rather than the 60 pages of photographs.

There is an excellent account, for example, of the famous Palatine hut; the reader will almost feel he is excavating it himself and arriving back at the time of Romulus. Graves in the Roman Forum, contemporaneous with the hut, include both pits for cremation and *fossae* for burial—and thereby hangs an argument that still rages among scholars: were there two different tribes dwelling on Rome's hills in the early days?

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At any rate, it is clear now that Rome, like New York, began as a cluster of villages. Incidentally, for refutation of Aubrey Menen's charge that the Etruscans were "a people without creative artists," see an article by Dr. Bloch in *Horizon* (May, 1960) with 15 full-page color reproductions.

CARTHAGE. By B. H. Warmington. Praeger. 222p. \$4.50

You may remember that old Cato always ended up speeches in the Roman Senate, no matter what the topic, with the words: "Carthage must be destroyed!" You may often have wanted to know more about Carthage than the stories of Dido and Hannibal. Now there is an excellent account of Carthage's whole history in English, for the first time in fifty years. The book is that rare achievement, a history with no footnotes and no references that accurately conveys the fruits of modern scholarship to general readers. Unfortunately, the book has dense pages of too-small print.

ATLAS OF WESTERN CIVILIZATION. By Frederic van der Meer. Van Nostrand. 240p. \$15

This atlas of our cultural history from the Western European viewpoint will take readers all the way from Homer to the United Nations. The 54 maps are done in subdued colors that do not interfere with symbols and superimposed texts; 976 photographic illustrations fill most of the pages in "evocative juxtaposition" with the maps. Pages measure 10 1/2" by 13 1/2". The sparse text admirably exemplifies what St. Augustine meant when he spoke about the true function of earthly civilization: "An architect builds a durable house with the aid of temporary scaffolding." Thus, Roman civilization is here seen as scaffolding, and the viewpoint throughout is fundamentally Christian.

CASELL'S NEW LATIN DICTIONARY (Latin-English, English-Latin). Funk & Wagnalls. 900p. \$7 plain, \$7.75 thumb-indexed.

Cardinal Antonio Bacci has pleaded for the restoration of Latin as a common or universal language. This new edition of Cassell's dictionary is a big improvement, of course, over earlier editions, but the book has far to go before it will be the kind of thing that Cardinal Bacci's program requires. The compact volume does reflect, however, the high-quality research in Latin studies that

continues unabated. (The German academies are now deep into the "m" words of the great *Thesaurus Linguae Latinae*, and the Oxford Latin dictionary is still in progress.) But what are the real prospects for Latin if early school years are not setting on the right road the students we need for those higher studies (history, languages, philosophy and theology) that require expert knowledge of the language Rome bequeathed to us?

WALTER M. ABBOTT

I LOOKED FOR GOD'S ABSENCE—FRANCE

By Irenaeus Rosier, O. Carm. Sheed & Ward. 231p. \$3.95

Religious practice among the French workers has been the object of a wide interest, and many distinguished works, both in France and abroad, have been devoted to the various facets of this problem, its causes and possible remedies. But all these studies follow a statistical method and practically all of them reach pessimistic conclusions. Fr. Rosier's study differs from them both in method and in outlook.

The author has attempted to present a qualitative view of the situation; he believes that French workers are not as completely devoid of faith as has been so widely asserted. His book is the result of an apprenticeship of about eight months in the iron mines of Lorraine, the coal mines of Saint-Etienne and of Northern France. In some of them he spent two months; in others a period as short as two weeks. In all cases he worked underground, shared the lives of the miners, who were unaware of his priestly status.

This book, then, contains firsthand information and direct observations. It is quite lively and interesting, abounding in picturesque and at times, one suspects, perhaps overdone scenes on the almost unbelievable conditions in which most miners work and live. Frankly, however, it is a disappointing book, at least as to the main purpose it sought to achieve. It is excellent as a sociological study or, one would be tempted to say, as a sociological novel. But the religious picture is sketchy and superficial. This was perhaps inevitable, inasmuch as a qualitative view is perforce based on subjective impressions.

Fr. Rosier believes that French miners are not atheistic, that they run to God in periods of stress. He reminds us that they are all baptized, that they marry in the Church and want a Catholic burial. We need not read a special significance into the latter observation, since these

elemental practices are largely traditional and since there is a kind of stigma still attached in French society to marriage and burial outside the Church.

The author would like to see a Church that would preach to the workers the essential doctrine, and thus bring them back to the fold. He seems curiously indulgent for the sins most common among the workers—swearing, sexual promiscuity, non-attendance at Mass—as if these did not belong within the Church's essential moral theology. This is obviously not Fr. Rosier's view, but one certainly would draw such a conclusion from his book.

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FILMS

SPARTACUS (*Bryna-Universal*) and **THE ALAMO** (*Batjac-United Artists*). It does not often happen, even in these days when prodigal film expenditures are taken as a matter of course, that one is confronted almost simultaneously with two historical epics each of which is said by its makers to have cost \$12 million. Coincidence is further compounded; both pictures run nearly three and one-half hours, including intermission.

The Alamo, to state the obvious, concerns itself with the motley but immortal small band of volunteers who chose to fight to the last man in the mission-fortress at San Antonio, Tex., against the 6,000-man army of Mexican dictator Santa Anna. Heroism, of course, is not to be judged by whether or not it accomplishes its purpose. Nevertheless, we probably remember and celebrate the Alamo today because, as a piece of military strategy and more importantly as a symbol and a rallying cry, it led directly to the achievement of independence for Texas a scant 46 days later. Thus their sacrifice was not in vain.

Spartacus presents an altogether more appalling situation. It has to do with the revolt of the slaves in Rome, about 70 B.C., led by a gladiator named Spartacus (Kirk Douglas, who also produced the picture). The slave army, 60,000 strong, thwarted in its efforts to obtain ships and leave the country peaceably, was forced to do battle with the Roman legions. Those who were not killed in combat were crucified along the Appian Way, as an example to other slaves who might be tempted to rebel against their intolerable lot. The only meaningful survivor of the slaughter was the com-

(Continued on p. 238)

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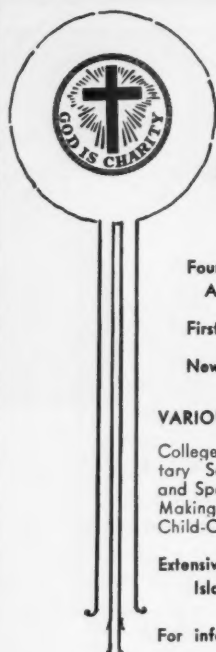
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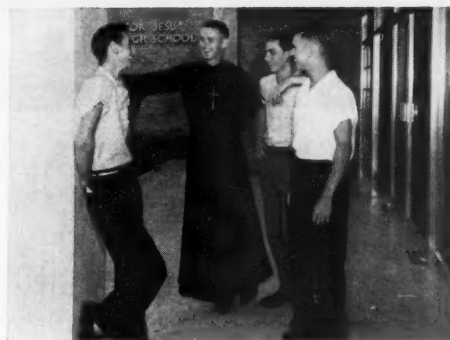
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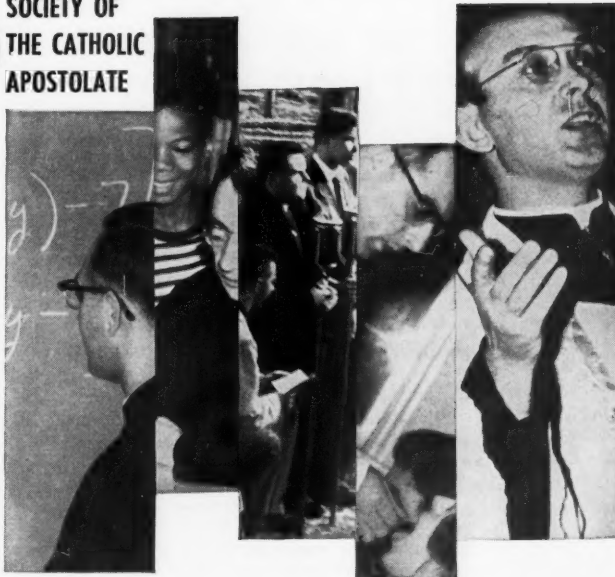


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(Continued from p. 230)

mon-law wife of Spartacus (Jean Simmons), who bore her son in freedom. This freedom was later confirmed by the quixotic generosity of a Roman in political eclipse (Charles Laughton) and is destined, so the film seems to say, to carry its message on to future generations.

The shortcomings of *The Alamo* boil down to one unfortunate, though common, failing: pedestrian treatment. Paradoxical though it may seem, the facts of the siege, except for its bloody climax, do not provide enough incident or conflict for movie purposes or, in any event, for the purposes of the long, long movie. The script—written by James Edward Grant, apparently with the approval of John Wayne, who is billed, not only as the film's leading actor, but also as its producer and director—is operating, therefore, under a severe natural handicap. Nevertheless, it contains a good deal more fiction and misinformation than seems appropriate or necessary.

To give only a few examples: William Travis (Laurence Harvey) and Jim Bowie (Richard Widmark) did not feud over ideology and military strategy, as the film implies, but only over who was to command. Furthermore, the dispute ended, in reality, early in the siege, when Bowie suffered a crushed chest and thereafter was a semiconscious shell of a man. Bowie did not receive a message at the Alamo telling of his wife's death, since she had died three years before.

My lack of response to *Spartacus* is more difficult to define, because it is in some ways a better executed film. It is a film that was obviously deeply felt by those who made it, and it strikes a profound responsive chord in many who see it. Somewhat tentatively I suggest this explanation. *Spartacus* apparently was made by men who do not believe in Christianity and who attempted to affirm human dignity and the brotherhood of man by creating, as it were, a substitute Christ who is purely human. I do not mean to imply that their attempt is either blasphemous or subversive. The time to start worrying is when the best of Christian symbols cease to appear in secular literature. Nevertheless, for someone who believes that the brotherhood of man flows from the Fatherhood of God, and that it was the redemption that gave meaning to human dignity, it is impossible to suspend disbelief in *Spartacus*. Without this sense of quasi-religious belief, the picture is merely a numbing succession of horrors that is frequently unconvincing and finally un-

(Continued on p. 242)

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Upon these gifts be pleased to look with a kindly and serene countenance and to accept them, as You were graciously pleased to accept the gifts of Your just servant Abel and the sacrifice of our patriarch Abraham and that which Your high priest Melchisedech offered You, a holy sacrifice, a spotless victim (Prayer of the Three Types, after the Consecration in the Mass).

In this ancient and provocative prayer of the Canon the emphasis on the Mass as a sacrifice is renewed. First we encounter the familiar refrain, that almighty God may be *graciously pleased to accept the offering* we make to Him. No sacrifice is complete when it is offered; it must be accepted. Next, the liturgy appeals to the example of three Old Testament sacrifices which God did accept. All these events and persons are mentioned in the first book of the Bible, the Book of Genesis.

In the fourth chapter of Genesis we read: *Abel, too, brought an offering, and his offering was out of the first-born of his flock, with their fat. On Abel, and on his offering, the Lord looked with favor. The just Abel, as our Saviour Himself calls him, has always been regarded as a figure of our Lord, for as Abel the innocent was slain by his wicked brother, so the sinless Christ was slain by His sinful brothers in humanity. Moreover, the example of Adam's second son is particularly apt in the present liturgical context, for Genesis sharply contrasts the offering of Abel, which God accepted, with that of Cain, which God rejected.*

The second type or figure is *our patriarch Abraham*. The liturgy of the Church—and herein we may allow ourselves to be instructed by our wise Mother—never forgets the strong link between the Old Law and the New, between the venerable synagogue and the ever-young Bride of Christ, between the true Jew and the true Catholic. The immediate reference here is to chapter 22 of Genesis, where we read the chilling and mysterious story of the command to Abraham to sacrifice his *beloved son Isaac*. The point is, of course, the absolute obedience, pliability and dependence of Abraham before almighty God.

Lastly, we encounter in this cosmic, mystical prayer the shadowy yet majestic figure of that Melchisedech who looms so prominent in Scripture. In (Continued on p. 242)

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(Continued from p. 238)
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are open to serious criticism. They have included some blatantly spelled-out sex, an almost intolerable amount of graphic brutality and even some coyly oblique inferences of homosexuality in a film which, at the same time, they are actively promoting as a valuable historical document for all school levels. [The Alamo—L of D: A-I; Spartacus—L of D: not yet rated.]

MOIRA WALSH

(Continued from p. 240)

Genesis, chapter 14, we learn of the return of Abraham after a victorious expedition against a quartet of hostile, raiding chieftains: *And as he came back, the king of Sodom went out to meet him . . . Melchisedech, too, was there, the king of Salem. And he, priest as he was of the most high God, brought out bread and wine with him, and gave him this benediction: On Abraham be the blessing of the most high God, maker of heaven and earth.*

Amazingly, since he had nothing to do with the Levitical, Jewish priesthood, this magnificent personage was revered in Hebrew thought. Psalm 109 mentions him—*Thou art a priest forever, according to the order of Melchisedech*—and that Psalm, which is manifestly messianic, is quoted by Christ Himself. Above all, Melchisedech stands at the very center of the Epistle to the Hebrews, the inspired letter which eloquently expounds the priesthood of Christ.

It is easy to see the aptness, as a type of our Lord, of this primeval priest-king of Jerusalem (Salem) who, contrary to Scriptural practice, is introduced in Genesis abruptly, without human genealogy. But, of course, the most telling point of all, and what makes the portentous name come perfectly in the Mass, is that Melchisedech, in an age of bloody sacrifices, offered sacrifice to God in *bread and wine*.

Perhaps the most fitting reaction to this liturgical prayer is to be genuinely impressed with it. Ancient and majestic men and deeds move gravely through the sacred pageantry of the Mass. The curtains of the most distant past draw apart, and giant, holy figures come forward—for what purpose? To take their respectful, reverent stand upon the timeless Calvary of the Mass. For all these figures of antiquity, with all their splendor and holiness, are figures indeed. They shrink, they pale, they become shadows as they gather round the priceless Victim and supreme priest-king, the Lord Christ.

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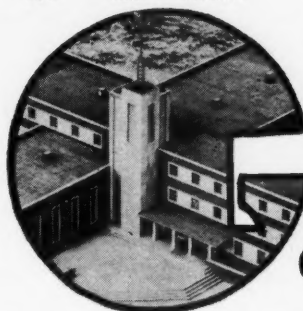
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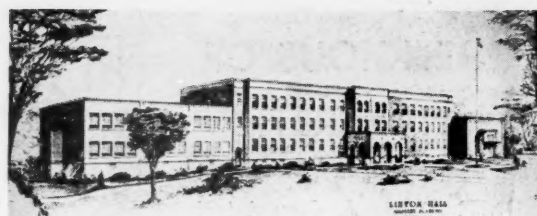
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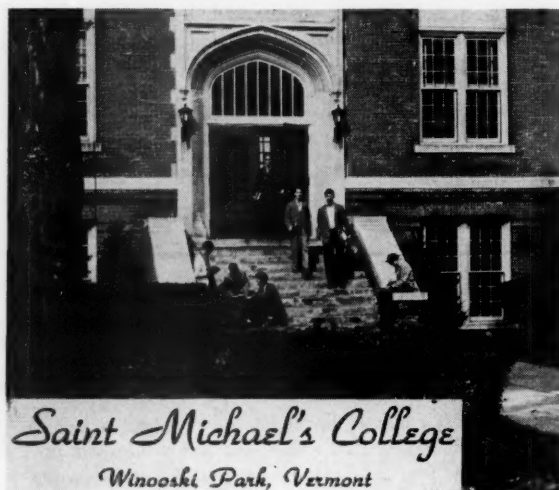
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